

The HISTORICAL BULLETIN

A CATHOLIC QUARTERLY
for Teachers and Students of History

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Poland — World War II

Joseph B. Brusher, S. J., Ph. D.

Alma College, Alma, Calif.

THE problem of Poland has presented itself to generations of European diplomats. It was very much in evidence at the last peace conference and it bids fair to engross the attention of global diplomats at the next. When in the eighteenth century three not so benevolent despots laid poor Poland in the grave, they imagined that the Polish question was finished. But Poles die hard, and Poland kept pushing up out of the grave to trouble the guilty and perplex boundary fixers. And this process is resumed in our own day after two decidedly non-benevolent despots once more brought down the risen Poland only to find the grave once more in a state of violent commotion. Yes, Poland will be a major problem at the coming peace conference. To understand why this should be so, it is necessary to have a look at the historical background of this ill-starred but gallant people.

Early Invasions of Poland

The heart-land of the Polish nation is the valley of the Vistula. This river rises in Galicia and flows North to the Baltic. Along the banks of the Vistula about the turn of the tenth century, Boleslaus Chrobry founded a Christian kingdom. The Polish Kingdom received its religion from Rome; its outlook was definitely Western. The Poles, nonetheless, had to face a threat from the West for in the Middle Ages Europe was by no means safe for Slavs. These people had occupied the lands left by the Germans in their famous migrations, but not long after the Teuton tribes had consolidated themselves in their new homes, they began to reach back to re-occupy their old territory as well. In the tenth century the Germans pushed the Slavs back, even establishing colonies in the Trans-Elbe area, but three great

wars in 983, 1018, and 1066 saw the destruction of most of the German East-Elbe settlements. Once more Germanism was curbed by the line of the Elbe.

In the twelfth century, however, the German *Drang nach Osten* went into high gear, and by the thirteenth century, the advent of the sword-swinging, psalm-singing, Teutonic Knights gave the German Eastward drive a firm basis. Across the Elbe, across the Oder, along the Baltic coast swept the indomitable Teutons. The Poles had called the crusading Knights to their assistance against pagan tribes only to find that to the Teutonic Knights any Slav, be he unregenerate or baptized, was an enemy. It was at this time that Germans first blocked off the Poles from that key position, the Vistula mouth. With ferocious energy, the Knights spear-headed an advance that carried *Kultur* to the Baltic bight.

One foe, however, proved difficult. The Lithuanians were still pagan up to the late fourteenth century. They were also gallant fighters, and against these sturdy sons of the North the crusade went but slowly. In the event not Mars but matrimony opened Lithuania to Christianity. In 1386 that remarkable woman Queen Hedwiga of Poland married Jagiello, the hard-fighting prince of Lithuania. The result was Christianity for the Lithuanians, and a new dynasty and a great lift for the Poles. Soon the effects of the union were felt when in 1410 the rejuvenated Polish army routed the Teutonic Knights at the fateful battle of Tannenberg. The Knights continued to decline until in 1466 by the treaty of Thorn they ceded West Prussia outright to Poland, and the Grand Master agreed to hold East Prussia as a fief of the Polish crown. Thus the Poles now controlled the vital area about the Vistula mouth. They

maintained this control until the partitions, late in the eighteenth century.

Poland After 1500

In the East Poland's frontiers moved forward until by the end of the sixteenth century, the Polish Commonwealth reached almost to Moscow and included Ukraina even across the Dnieper River. Only the still stubborn Tartars prevented a Poland extending from sea to sea. With this huge area under its control Poland could have developed into the great Slav state that Russia did later. Such a development would have made a tremendous difference in the history of Europe, but it was not to be. Instead of consolidating its vast territories and dominating its weaker neighbor, Muscovy, the Polish commonwealth declined rapidly until in the eighteenth century it disappeared from the map of Europe, a great and most unusual downfall.

Polish power reached its apogee in the sixteenth century under the first two Sigismunds and Stephen Bathori. It was the seventeenth century that saw the shrinkage of the vast Polish commonwealth. The thrilling novels of Sienkiewicz have made this period very real to us. The revolt of Bogdan Helmnitski and his Zaporogian Cossacks touched off a war or series of wars which almost resulted in a premature partition of Poland. Great heroism saved the day and the Poles rolled back their numerous enemies but when the smoke lifted, the Polish border had been forced back to the Dnieper River by the treaty of Andrussovo in 1667. Two years later, the great city of Kiev on the left bank of the Dnieper was ceded to Russia. Hard fighting Cossacks who roamed the lower reaches of the Dnieper now transferred their allegiance to the Muscovite Czar.

John Sobieski's epic rescue of Vienna in 1683 was but a brilliant flash in the gathering darkness. Poland was headed full-speed for ruin. Lack of patriotism on the part of the nobility plus the organized anarchy, which the Poles were pleased to call government, culminated in the utter destruction of the old Commonwealth. While Romanovs to the East and Hohenzollerns to the West were building up strong and predatory monarchies, the Poles were neglecting their last chance for reform and stabilization. Once her now strong and unscrupulous neighbors realized what a vested interest they had in Polish anarchy, reform would become impossible. The Prussians, Russians and Austrians had a remedy for Poland's trouble all right—to devour the Commonwealth piecemeal. The story of the partitions is too well known to need re-telling here.

Poland died, but Poles continued to hope. Even as the Commonwealth was in its death agony, winds of freedom were blowing from France, and soon the Revolution, incarnate in great Bonaparte, was sweeping over Europe. The impressionable Poles pinned their hopes on Napoleon. These hopes were raised high by the erection of the Grand Duchy of Warsaw, a truncated Polish state. Fear of wounding Russian susceptibility, however, kept Napoleon from going all the way in resuscitating Poland, and when Russian susceptibility no longer mattered, Russian snows buried the project along with Napoleon's Grand Army.

The most sanguine Pole could hardly hope for much from the Congress of Vienna, dominated as it was by Poland's enemies. The Congress blessed the evil deed of partition, only re-scrumbling the portions. Russia now received the lion's share—to be called the Kingdom of Poland with the Czar as King. Prussia kept West Prussia and Poznan, Austria retained Galicia. To the Poles was left as if in mockery a tiny islet of independence—the Republic of Cracow. The Kingdom of Poland was soon ended when in 1830 the Poles rose furiously against their "King." Nicholas I quickly proved that if he could not be King he would be Czar, and after the revolt was crushed, Poland was absorbed into Russia without further ado. In 1846 Prince Metternich in defiance of his own treaty and principles seized the Republic of Cracow, thus extinguishing the last flicker of Polish independence.

World War I and Poland

The World War gave the irrepressible Poles a chance to hope. With oppressors on both sides Polish sympathies were somewhat mixed. Since Austria had treated her Polish subjects rather mildly and since Russia held most of Poland in subjection, the bulk of Polish support at first went to the Central Powers. Joseph Pilsudski, Poland's man of the hour, raised a legion to fight against Russia. On the other hand, the great pianist and sincere patriot, Paderewski, backed the Allies. Pilsudski's policy bore some fruit, when after Brest Litovsk, the victorious Germans announced the erection of a Polish Kingdom. The nature and extent of this kingdom, for its vassalage was only too apparent and its extent embraced only Russian Poland, drove Pilsudski into opposition to the Germans. The end of the war found the Poles fairly well united behind Paderewski in support of the Allied and Associated Powers.

Paderewski had already drawn consolation from the thirteenth of Wilson's fourteen points, which called for the establishment of an independent Poland, including all territories inhabited by an indisputably Polish population, and having access to the sea. Now that the war was over and Wilson and his colleagues were engaged in re-drawing the map of Europe, Poland could really hope to live again. In the main it is to the credit of the Paris peace-makers that they did undo a great wrong by re-establishing Poland.

All the peace-makers could agree on Wilson's thirteenth point, but it was quite another thing to agree on where the lines should be drawn to form a Poland inhabited by an undisputably Polish population. Here there was disagreement. Pre-partition Poland was by no means a homogenous state. In its broad confines the old Commonwealth included besides Poles: Lithuanians, Germans, Ukrainians and Russians. Naturally enough, however, the Poles clamored for as much of their old territory as they could hope to get.

The problem was two-fold: to draw up an equitable western frontier and to draw up an equitable eastern frontier. Poland's western frontier presented an especially thorny problem because with it was involved the problem of giving Poland access to the sea and the

(Please turn to page sixty-two)

Pesch and Christian Solidarism

Joseph B. Schuyler, S. J.

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LEO XIII, the pope of *Rerum Novarum*, once hailed Bishop Wilhelm von Ketteler of Mainz in Germany as "my great predecessor."¹ Pius XI, pope of *Quadragesimo Anno*, could have used similar words in referring to Father Heinrich Pesch, S.J.² For Father Pesch, originator of the social philosophy and political economy called Christian Solidarism, developed a system for social reorganization which was to form the basis of Pius' great encyclical, that Magna Charta of modern social reform. Father Pesch was the first to achieve, as the result of an entire life's dedication to the task, an organized system of social teaching based on Christian philosophy and incorporating the best of modern economic science. His doctrine is found in the five volumes of his *Das Lehrbuch der Nationalökonomie*, published from 1904 to 1923, which Rudolf Obermeier is pleased to call a "Summa."³

Historical Background

To understand Pesch's place in history, we must first have at least a general notion of the social history of the past century and a half. The intellectual individualism of the Renaissance had already begotten religious, moral, and, to a certain degree, cultural individualism. In the eighteenth and nineteenth centuries, accompanied by the Industrial Revolution, it made a raid of unprecedented violence and success into the field of economics. To the historian the Industrial Revolution makes familiar reading. To the student of social history the movement represents an era when individualism gave to the world simultaneously an undreamed of prosperity and an abyss of social misery; a battalion of *nouveaux riches* and an army of exploited poor; the comforts of the wealthy and the sixteen-hour working day for ten-year-olds in the mining pits. That was the time when Adam Smith's *Wealth of Nations* was accepted as the bible of economics, and his successors, J. B. Say, Malthus, Ricardo, the Mills, and their followers were venerated as the prophets of economy.

The exploitation of the masses, however, and the frequent recurrence of that shocking paradox of poverty amid a world of plenty was bound to produce a reaction. It did; and like most reactions, this one represented an extreme. Simonde de Sismondi, historian and at first a disciple of Smith, came to deny Smith's hypothesis that a nation's wealth is equal to the sum of its individuals' wealth. He claimed that national prosperity is measured by national enjoyment. He denounced *laissez-faire*, and demanded for the poor a greater share in this world's goods. The cause against individualistic

capitalism was further advanced by Saint-Simon, Charles Fourier, Louis Blanc, and others in France; by Ferdinand Lassalle and Karl Rodbertus in Germany. Hence, when Karl Marx and Frederick Engels published in 1847 their formal declaration of war against capitalism in the *Communist Manifesto*, their act was the culmination of several decades of introductory opposition to liberal economics. It was also the beginning of modern collectivism in its many forms. A war was then begun between the adherents of individualism and collectivism, the decisive completion of which is awaited by the world today with trepidation, no matter which side prevails.

Christian Social Reform

But what of the social leaders of Christianity during that time? The heroic tales of a Villeneuve-Bargemont, Comte le Mun, and Ozanam in France; of a Baron von Vogelsang and later Karl Leuger in Austria; of a baron and bishop in Germany, Wilhelm von Ketteler, are the answer. When Ketteler delivered his six fiery sermons on the social questions of the day in the cathedral of Mainz in 1848, those Christians who acknowledged the intrinsic evils of individualistic capitalism as well as the equally untenable and even more vicious hypotheses of materialistic collectivism had the basis for a middle-way program of their own. Ketteler became a byword for the Christian Social Reform movement even beyond the frontiers of his native Germany, and a tower of strength in the raging social battles of the day. The efforts of Ketteler and his compatriots in many countries, especially in England and in France, were the first skirmishes which set the stage for Pope Leo's encyclical of 1891. P. T. Moon, in *The Labor Problem and the Social Catholic Movement in France*, recalls the inspiration Ketteler gave to organizations among French Catholics, and Karl Waniger, in *Social Catholicism in England*, traces the influence of Ketteler in the organizations in England.

But the progress of the Christian middle way was not sufficient. Definitely it was the middle way between an individualism which had conveniently managed to divorce economics from morality, and a collectivism which simply denied morality in the face of evolutionistic materialism. After the revolt of Marx the masses were thirsting more and more for some sort of social justice. Although the Christian movement did produce great thinkers like Hitzze, Hertling, and Pieper, still there was no standard work which would give a definitive answer to the questions of modern sociology from the Christian point of view.

It was here that Father Pesch made his entrance into the field of social problems. His system of Christian Solidarism gave a philosophic foundation from which to attack both the individualism and the collectivism of the age. He maintained that human society is composed of individuals necessarily bound to each other

¹ As spoken to Gaspar Descurtins, quoted by George Metlake, *Christian Social Reform*, Philadelphia, Dolphin Press, 1912, p. 31.

² Compare Franz Mueller's introduction to Wilhelm Schwer's *Catholic Social Theory* (trans. Landheer), St. Louis, Herder, 1940; likewise the closing remarks of his own *Heinrich Pesch and His Doctrine of Christian Solidarism*, Aquin Papers No. 7, St. Paul, College of St. Thomas, 1940.

³ "Zum Gedenken an Heinrich Pesch, S.J.," *Allgemeine Rundschau* XXII, May 29, 1926, 345.

by ties of both justice and charity, assistance and dependence, but in such a way that their own personal rights and responsibilities remain. Solidarity is not expressed by the individualist's slogan "all for me," nor by the collectivist's slogan "all for the state, society, or race;" solidarity is rather expressed by social justice's slogan "all for one, one for all." This includes all phases of human life under the laws of morality, and neither excludes economics as does the economic liberalist, nor denies the moral law as does the materialistic collectivist.

Heinrich Pesch

Heinrich Pesch, the son of a tailor, was born on September 17, 1854, in Cologne.⁴ Growing up in the midst of the social upheavals of his time, young Pesch went to Bonn University where he made his legal and sociopolitical studies under two great men, G. V. Hertling, leading Catholic philosopher, and E. Nasse, a sharp economist. In 1876, when the Catholic Social Movement of the Rhineland was gaining ground under Ketteler, Pesch entered the Society of Jesus.

Bismarck's *Kulturkampf* was of course unfavorable to the Jesuits, and as a result Pesch and his brethren were transferred for four years to the Jesuit house of studies at Ditton Hall in Lancashire, England, to continue their studies. The horrible social conditions of industrial life in this locality permanently influenced him. He decided to dedicate his life to the "welfare of the people, down to the lowest strata." Now he began his study towards a solution for modern social problems, especially those in the field of labor.

An examination of Pesch's three basic tenets will show how strongly his Lancashire experiences influenced him in taking up the cause of the common man. First, he tells us, *man* is the lord of the world; that lordship is not held either by the state or by an impersonal god called profit. Secondly, not any man, but the *laboring* man is the lord of the world; for labor is a duty and a right—hence it is not the mark of a lowly class. Thirdly, not man laboring in self-sufficiency, but man as *laboring in society* is lord of the world. Hence, solidarity is a social labor system (*soziales Arbeitssystem*), and consequently, is opposed to rugged individualism. It requires not the socialization of property, but the humane socialization of men's minds and hearts through social justice and charity.

Birth of Christian Solidarity

Ordained to the priesthood in 1888, Father Pesch accepted the invitation of Count Sylva Tarouca to spend some time in the latter's Türnitz castle in northern Bohemia. The Count had arranged a series of lectures to be given by Rudolph Meier on the emancipation of the fourth estate. Although Pesch emphatically disagreed with Meier's socialism, yet the future founder of Christian Solidarity did get a new insight into the object of his studies. Subsequent articles show that much of Pesch's doctrine on the rural question and on the

necessary concord between farm and city classes may be traced back to the conferences and lectures of Meier.

In 1892 Pesch began his eight years' stay at the diocesan seminary at Mainz as spiritual prefect. Spiritual directorship was, however, but a portion of his activities. In constant contact with Bishop Haffner, the Jesuit derived much help and inspiration. In gratitude, Pesch later dedicated the first volume of the *Lehrbuch* to the bishop's memory. During this time Pesch was also in frequent touch with the leaders of the Center Party, with members of the French *Semaines-Sociales*, and with representatives of the *München-Gladbach Verein*.

It will be remembered that the Center Party at this time, was legislating many of the social reforms advocated previously by Ketteler.⁵ There is of course much similarity between Pesch's theory of the place of the state in human life, and that shown by the Center Party's program. The state is governed by the principle of subsidiarity. This means that private liberty and autonomy are the motivating principles of all individual and group activity, unless they actually need state help or direction. This position is evidently opposed to both the laissez-faire of individualism, and the absolute rule of totalitarianism. In many respects subsidiarity was the spirit behind the legislative reforms of the period.

It was at the Seminary of Mainz, in the very house where Ketteler had lived and worked that Pesch wrote his initial major work, two volumes on social philosophy, *Liberalismus, Sozialismus, und christliche Gesellschaftsordnung*. It was first published in 1896, and contained all the fundamental ideas of his later work.

Pesch's sincerity and thoroughness were shown in 1901 when, as a man close to fifty years of age, he again went to school. For three years he sat with the pupils of the leading economists of the day at Berlin, and studied the lectures of the so-called armchair socialists, men like Wagner, Sering, and Schmoller. Owing to his relations with Wagner, Pesch was able to construct more certainly the systematic middle way of solidarity.

In 1904 Pesch moved to the Jesuit college in Luxembourg to begin his masterpiece. On December 8 of that year, appeared the first volume of *Das Lehrbuch der Nationalökonomie*. Despite frequent interruptions caused by illness, he produced the other four volumes at intervals. The last appeared in April, 1923. In 1910 he was transferred to Marienfeld, near Berlin, where he accomplished most of his work. He achieved his goal of producing a standard work on Christian social philosophy and political economy which measured up to the highest scientific and philosophic standards.

In testimony of his singular contribution to Christian and scientific progress, the University of Cologne awarded Pesch an honorary degree in political science and the University of Münster awarded him an honorary doctorate in theology. Of more significance to Pesch, to culture, and to history was the fact that he was acknowledged in secular as well as in Christian circles as the founder of a school. This is what Dr.

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⁵ Cf. Joseph Fichter, S.J., *Roots of Change*.

⁴ Cf. for details on Pesch's life Mueller's brochure; William Engelen, S.J., "Henry Pesch, S.J.," *Centralblatt and Social Justice*, June to October, 1926; Pesch's (requested) autobiography, Vol. I *Volkswirtschaftslehre der Gegenwart*, Leibzig, F. Meiner, 1924.

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EDITORIALS

The Historian in War Time

In times like these in which we live it is not so difficult to realize responsibilities as in other days when the world runs smoothly. We all know that we have certain specific obligations to nation and society, and we gladly accept these. Many of our obligations are clear: service of our country in one or other of a thousand ways, cooperation with the drive for Victory, a willingness to sacrifice that the golden day of peace may dawn more quickly to dispel the darkness of death and carnage and hate—war bonds, contributions to the blood bank, great care in the observance of the campaign of silence, actual military participation, employment in vital war industries. Such responsibilities as these are only too plain to see. Some of our responsibilities to nation and society are not so clearly defined, and as a result we may overlook them and in that measure be unwittingly, though not perhaps inculpably, guilty.

In the category of the less obvious might be classed the obligations of the historian in time of war, whether he be teacher or writer or lecturer. The historian holds a highly important place in his society. When minds are unsettled, when judgments tend to be warped under the strain of sacrifice and loss, when hates sown, perhaps, by purest propaganda are being sedulously nurtured in men's hearts, then the historian has special duties to society. He must try to preserve the balance of objectivity and the ideal of truth, not only for himself but for others as well. His study and the work of his profession have given him a broader and truer view; they have put him in a position to see beyond the events of the moment and make it possible for him to pass a saner judgment, thanks to his valuable contact with the men of other ages of strain and stress.

This historian need not, and as a general rule should not, essay to sound the secrets of the future. He is neither seer nor prophet. But as intellectual master of the past, he is in a key position. Having at his disposal the lessons of the past, these he can and must give to the generation of the present, to men and women whose decisions will make or, at very least, the weight of whose combined opinion will help to shape the course

of the future. This historian can be in large measure responsible for the frame of mind, the sanity or the madness with which his contemporaries will approach the momentous problems of the peace and the World of Tomorrow. No small responsibility that!

Man, so prone to fall and fail, needs the constant service of a guide as he treads the highway of life. Religion tells him how he should walk, how proceed, warns against dangers and pitfalls. But religion, excellently designed as it may be to serve as man's guide, too often is denied its just hearing. Man seems to need something which strikes closer home than principle and precept, something he can see and feel and measure. Is not the experience, particularly the unfortunate and disastrous experience of fellow-men this something else? The criminal dying on the gibbet of social retribution is often more eloquent than the God-given commands of the Decalogue. The madcap leader surrounded, as a stag at bay, by those whom he has misled and others whom his policies have wronged and outraged has a deterrent force all his own. The story of a nation which has flouted the laws of God and men and the picture of its fall is a power of forceful conviction almost beyond words. Man in his personal life should profit by the mistakes of the past. Nations and the world of nations should be like individuals in this respect. It is the task of the historian to bring back this past to men's minds.

The historian must stand for truth, even in the face of wartime mentality. He must try to temper hate, not only as a Christian but also as a man whose very profession calls for fairness. It will be his to present—he need not over-emphasize—the fine things which enemy peoples have brought to the society in the past, their virtues as well as their vices, their national character, which like that of every other people or of every individual man and woman, has good qualities as well as bad. Nor should he concentrate on the enemy. His own nation will have made its mistakes. He must try to help the men of the present from repeating these. Truth about the other fellow whom we do not like, and truth about ourselves whom we are only too ready to believe without stain or blemish. Hate is, after all, grounded on a large measure of ignorance.

The historian's job in hectic times is to furnish the groundwork of that admirable human virtue of balance. In fulfilling that responsibility he need not feel that he is wanting in patriotism. The only reason we are fighting this war is to be able in the future to enjoy our way of life without danger or menace to the ideals we cherish. Who helps to that end contributes mightily to the victory. This historian can furnish the basis for a sane realism in human relationships and a healthy honesty, without which no peace is secure and no victory worthwhile.

J. F. B.

The Teheran Conference

Perhaps the most important statement issued by the Conference, held November 28 to December 1 in the Soviet Embassy in Teheran, was made almost by way of an explanatory clause added to the joint statement of the position of the chiefs of the United Nations regarding Iran. Our leaders pledged themselves to maintain the independence, sovereignty and territorial integrity of Iran. To this was added the declaration that the United Nations counted on the cooperation of Iran, together with all other peace-loving nations, to participate in the establishment of international peace, security and prosperity after the war in accord with the principles of the Atlantic Charter. Many commentators on the Conference have seen in the statement a declaration of principle of the great nations concerning the small national units in our world.

As the war progresses, it becomes more evident to us that we are obliged to accept an important position in the post-war world. We are committed to not merely collaboration, but positive leadership with Great Britain, China and Russia to obtain and maintain international peace and security. Such a position has far-reaching consequences which we might best now prepare to accept. Time was when we took, as a group, none too serious interest in world unions, cooling off periods, supra-national activities and the like. But, having through our representative, asserted that it is our intention to protect these small nations which desire peace and liberty, it becomes necessary for us to consider what sort of protection these nations might desire, and what sort of protection would be good for them. This is a matter of no small moment if one stops to recall the large number of small nations involved.

It is incorrect to hold that the small nations want equal voice in world affairs. Some, for example, Holland, have already declared that such is not their desire. Holland is willing to accept a lesser position in world affairs if in turn she has sufficient protection. Inherent in the assumption that the small nations willingly accept a position of lesser importance in world affairs is the correlative right on the part of small nations to expect that the great nations use their power and wealth to further the common good. It is no small matter to realize that we of the United States are one of the great nations who must accept the burden which the small nations shift to us. The small nations have in effect declared that they no longer intend to be used by their stronger brethren as pawns in a game of international politics and strife. Rather they expect, in

return for professedly avowing their lesser role, a solemn acceptance of responsibility to mankind on the part of the great nations to preserve peace and order so that men may live in accordance with the dignity worthy of men.

We historians have a serious obligation to society to do what we can to think through the position which our country has assumed. We must needs prepare ourselves to think on the continued international level of world inter-relations. Ours is the strong nation which must accept the difficult and solemn obligation of guiding world affairs aright. There is much our citizens must learn about our new status. To bring Americans to think in an international atmosphere is no mean task. To adjust our hitherto almost provincial nation to the task before us is a problem which the historian should attempt to solve in his teaching and in his writing. Historians can think on a world scale. Let them teach others to do so.

J. P. D.

Of Interest to Historians

It may be "bringing coals to Newcastle" to call attention to two surveys which should be of prime interest to historians, especially to those who are teaching history. Nevertheless, THE BULLETIN will assume the risk, for no one should miss either of them.

The first which is just off the press is entitled *American History in Schools and Colleges*. It was prepared by a committee composed of scholars chosen from The American Historical Association, The Mississippi Valley Historical Association, and The National Council for the Social Studies. The survey grew out of the criticism and discussion which was evoked over a year ago by that report of *The New York Times*, which most of us will remember very clearly. The committee set to work early in 1943 and carried its searchings through a goodly part of the past year. Its report is provocative—sometimes of thought, at others of a variety of reactions, ranging from surprise to complete disagreement. Perhaps, not all history teachers will find themselves willing to accept some of the recommendations. At very least, the report will set all of us thinking.

The second report is still in press at the time of writing, but it is expected shortly. It is the fruit of another twelve months of careful work by another group of scholarly experts. It is American in its scope and focuses attention on the Latin American content of a wide variety of school and college texts—history, education, geography, sociology, economics, modern problems, international relations, and so forth. *Latin America in School and College Teaching Materials* was prepared by a special committee, appointed by the American Council on Education and operating under a grant and a commission from the Office of the Co-ordinator of Inter-American Affairs. The survey represents a somewhat tardy fulfillment by the scholars of the United States of a promise made by our delegation at the Seventh Pan-American Conference, which met at Montevideo, Uruguay. The several American states at that time either pledged themselves, or promised to proceed through the proper channels to obtain the result, to

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The American — Yesterday and Today

James J. Schlaflly, S. J.

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TWO Americans of college age were cycling from London to Oxford. Enroute they stopped at an inn in the little hamlet of Piddle. Although they were dressed in the attire common for English cyclists, they were dismayed, for having been waited on, the proprietor asked: "From what part of the States are you?"

This has been a frequent occurrence in Europe. Time and again an American has been singled out as an American.¹ Evidently the American must possess traits which are peculiar to him and differentiate him from his European cousins.

What are these traits that characterize the American? The American "Adam" came from Europe, so every American is remotely or proximately a descendant of a foreign race. He speaks a borrowed language, he owes his literary, artistic, and religious beginnings to a foreign land. How is it, then, that he differs so widely from the European? What has made this strange fellow, this American, this "New Man" as he has been called? James Truslow Adams, in his most recent contribution to American historiography, *The American*, attempts to solve this difficult problem by explaining the geographical, historical, and social forces which made the American different from the citizen of any other nation.² Although Adams is admittedly not a graduate of the Rankean school of history, his treatment of the question is provocative of thought, and, for the most part, his conclusions are plausible. Unfortunately Mrs. Trollope and Charles Dickens are not alive to see this word-portrait of the American, for I believe that they would acquire a more sympathetic understanding of the American character and would even retract some of their uncomplimentary remarks.

"New Man"

Perhaps one of the chief merits of the portrait is the unhesitating and convincing manner in which the artist, by depicting the essential traits of the American, shows that he differs from the European character. Yes, the American is different from the European. John Adams said that the American Revolution ended before any shots were fired at Lexington. The revolution had occurred "in the minds and hearts of the people." Contrary-wise, in 1783, Benjamin Rush remarked, "The American war is over, but this is far from being the case with the American Revolution." Both of these early citizens of the United States clearly saw that the War and the Revolution were not the same. Both recognized, even at that early date, that the American had begun and would continue to be not only independent, but different from the European. Adams realized that

the people had fought for something about which they were already determined. Dr. Rush meant that the opportunity to be "New Men" had been won, but that the task of using the opportunity still lay ahead of them.

Later in the eighteenth century the Frenchman, J. Hector St. John de Crèvecoeur, one of the most acute observers of eighteenth century Americanism, writing after some twenty years' residence along the seaboard, spoke of the American as that "New Man." He said that the American people, despite their diverse origins, possessed certain characteristics which differentiated them from Europeans.

Nor was there the slightest doubt in the minds of Mrs. Trollope, Harriet Martineau, Captain Marryat, or Charles Dickens, notable English visitors to nineteenth-century United States, that the American differed greatly from the European. Captain Marryat, in speaking of the American tendency towards boastfulness and patriotic pride, claims that an American actually told him that "in a short time England would only be known as having been the mother of America." In describing the égalitarianism of the American people he says that a tailor had refused to come to his hotel room to measure him for a coat on the ground that "it wasn't republican."

Influences of Land and Frontier

The chief factor determining the composition and character of the American, Adams maintains, is the land itself, or as understood in its generic sense, environment. "Land has an economic, social, and political effect on America and the American." Basically this is nothing other than an embodiment of the Channing and the Turner theses. Edward Channing, one of the leading exponents of the early imperial school of colonial history, wrote: "Now it is more often the case to emphasize the sociological and physical change that is wrought by changed modes of living and by the general operation of economic factors. Possibly the best way to analyze the problems of progress or of change in human outlook would be to combine all these various factors into one, for surely one's mode of living exercises a very important influence on one's mode of thinking."³

Consciously or unconsciously, from this hypothesis Adams argues that the American mode of living has been determined by the land, and has in that way fashioned the American character. The land—its vastness and richness, the inherent desire for it and the experiences encountered in acquiring it—has certainly contributed much to the formation of such traditional American qualities as independence, restlessness, determination to master one's own destiny, rugged individualism, the *caveat emptor* theory of selling (which irritated Charles Dickens no end), the "root, hog, or die"

¹ By American is meant here "Yankee," taken in its widest sense, that is, as applied by many foreigners to any inhabitant of the United States.

² James Truslow Adams, *The American*, New York, Scribners, 1943. pp. ix + 385. \$3.00

³ Edward Channing, *History of The United States*, Vol. VI, 383.

theory of labor, and the typical American philosophy of pragmatism.

It is certainly true that the American environment had no little influence in the formation of those ideals which were later to form the basis of our Constitution, and which up to this day have been essential lodestars for Americans—life, liberty, and the pursuit of happiness. Imported Old-World disaffection for democracy crumbled before the conditions of the American environment. Miles of ocean prevented Europe from exercising any overwhelming direct influence on young America. The New World never had to contend with the class distinction in the European sense. The momentary threat of the "Mather Dynasty" in the Bay Colony was soon repulsed by John Wise, the son of an indentured servant, who without money or social standing made his way through Harvard, became a clergyman, and fought with pen and sword for democracy.

It was the middle-class settlers who founded America. The land preserved this middle-class because, owing to its boundless resources, it offered equality of opportunity to all. As a result the American was ripe for democracy from the very start. It must also be remembered that the Congregationalists, the Presbyterians, the Dutch Reformed, and the French Huguenots who came over in the first ships were all Calvinists, democratic in religion, and determined boldly to demand the rights of which they had been deprived in England, France, and Ireland.

Likewise the Lutherans, who represented the pietistic wing of their faith, had a minority psychology. The Baptists, who suffered appalling persecution in their old home; the Quakers who were always a minority; the Roman Catholics, also a minority in England and Scotland, but a suppressed majority in Ireland—all these groups had been steeled into a spirit of self-reliance. What they wanted was representative government, self-government. This fact, that the United States of all great nations has never adopted or grown into democracy, but simply as a whole has never known anything else, set the Americans apart and helped to breed their unique qualities.

In 1893, at the annual meeting of the American Historical Association, Professor Frederick Jackson Turner, then of the University of Wisconsin, presented his frontier thesis, which has subsequently revolutionized the American historian's viewpoint on the significance of the frontier in American history. He declared that because of contact with each new frontier in his movement westward the American was in constant process of being reborn, and it was this "continuous touch with the simplicity of primitive society" which furnished the "forces dominating American character."⁴ Adams, despite his New England heritage, is strictly in accord with the Turner thesis: "It was chiefly the American frontier, one after another, that made the change in the American from the European."

The American was not rooted in age-old traditions of race, locality, and heritage, as was the European;

he was obsessed with the "American Dream" which the frontier offered. The European was living more or less on the past; the American was living for the future. Is it strange, then, that two different characters resulted?

American of Today and Tomorrow

Although the Channing-Turner theses offer a worthy explanation of how the American has come to differ from the European, in explaining adequately the modern American character as a whole they fail. The frontier has been officially closed since 1890; our nation has been transformed from a rural into an urban republic. No longer does the ocean separate us from foreign lands by a matter of weeks, but days, and more recently, hours; internationalism has replaced the provincialism of earlier years. Within this century the automobile, the motion picture, the airplane, have had social as well as economic significance.

The American character is of such a nature that no one simple formula can possibly answer all the dichotomies. For example, the American is reputed to be one of the most independent persons in the world; yet, contrary-wise, the American wants to be in the proper benevolent society, golf club, fraternity, sorority, or other organization which will insure him against losing the right client or the right invitation. Social forces have tended to breed in the American the desire to do what he pleases, and to make the most of himself and his opportunities. These same forces also bred in him an intense desire for equality. The two are incompatible.

It is regrettable that Adams closes his delineation of the American character when the "Yankee" comes within the range of the "memory and emotional life of the older generation." It is regrettable because, as we have mentioned, most of the factors shaping the early American, his ideals and ambitions, have disappeared in the twentieth century, and other factors, damaging indeed, have come upon the scene—a consequence of the industrial revolution. Now that the frontier days are gone, and the evil winds of the Machine Age are blowing, the true American character is being severely tested.

Even though mass production and the machine with its many consequent evils are working hard to undermine the American character, still the American must not allow this menacing factor to substitute prosperity for equality, aristocracy for democracy. When personal liberty and freedom of thought and speech are weighed against the prosperity of the moment and the business methods of the moment, liberty must win. The big fellow must be prevented from getting too powerful; the average man must still have his chance.

Woodrow Wilson, before he took office in 1912, said: "The glory of America is not that she established a stable government—a republic—that has been done before, but that she established a government shot through with the hopes of humble men. If the time ever comes when that ceases to be true, we shall be false to the ideals of our forefathers." This is the task of the modern American! This is our task—to maintain the ideals of our democratic forefathers.

⁴ Frederick Jackson Turner, *The Frontier in American History*, 2.

Select Bibliography

Medieval History

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Author's Note. Works chosen in this select bibliography have all come from the press since 1935. For volumes printed before this date the reader may confer Volume XIII of the HISTORICAL BULLETIN, No. 3 (March, 1935) for a general bibliography and No. 1 (November, 1934) for Church History. As with the other bibliographies of the series this is not intended to be exhaustive but only to offer some of the works available on the period. Most of the works were chosen with a non-specialist and general reader in view as well as a medieval historian.

1. TEXTS

O'Sullivan, J., and Burns, J. F.: *Medieval Europe*. F. S. Crofts & Co. 1943. pp. xi + 770.

This is one of the best texts of recent date, especially with reference to documentary sources which are quoted frequently and well. Though not too easy to teach as a college text, it is a thoroughly Catholic treatment which will enable students to 'get the feel of the period' as well as the events of importance.

MacKinney, L. C.: *The Medieval World*. Farrar and Rinehart. 1938. pp. viii + 801.

In this second volume of "The Civilization of the Western World Series" the author covers the field adequately. The addition of complete chronological tables adds to the value of the volume. Stress is on the cultural side but other views are delineated sufficiently for the purpose of a college text.

Stephenson, C.: *Medieval History*. Harper & Bros. Revised edition. 1943. pp. xviii + 700.

A standard class text for a course in Medieval history, Professor Stephenson's revised edition has profited by more emphasis on science and technology although the chapters on religion might tend to underestimate the importance of the Church in the period under treatment. Suggested readings form a valuable part of this book.

..... *A Brief Survey of Medieval Europe*. Harper & Bros. 1941. pp. xviii + 426.

The condensation of Professor Stephenson's longer work is well done. All the necessary matter of the other volume has been retained in a more readable text which will probably be more appreciated by undergraduates for its brevity. Marginal notes make important sections easy to find and help both the teacher and the student in preparing examination.

Strayer, J. R., and Munro, D. C.: *The Middle Ages*. D. Appleton Century. 1942. pp. ix + 568.

Though valuable for its suggested readings and maps, this text lacks much of the color and spirit that would attract students. It is solid and trustworthy but not too appealing to a college boy or girl.

Thompson J. W., and Johnson, E. N.: *An Introduction to Medieval Europe*. W. W. Norton. 1937. pp. xii + 1091.

This text is a revision of *The History of the Middle Ages* by J. W. Thompson, published in 1931. Quotations from sources will give the student a good picture of the times, but many of Thompson's errors with reference to the Church have not been excised. The illustrations and maps have a degree of excellence seldom found in college texts.

Joliffe, J. E. A.: *Constitutional History of Medieval England*. Van Nostrand. 1937. pp. vii + 524.

The very detailed treatment is good but such completeness more emphatically calls attention to such omissions as the contribution of the Church to the English constitution. Proper division and subdivision would help the volume.

Pirenne, H.: *A History of Europe from the Invasions to the Sixteenth Century*. (trans. by B. Miall.) W. W. Norton. 1939. pp. 624.

Professor Pirenne wrote this while in a German prison camp during the last world war. Despite the lack of sources and notes, it is a great piece of work showing the totality of medieval history as only Pirenne would see it. It is a little advanced for those who have not had some good background work in the period.

Collins, R. W.: *A History of Medieval Civilization in Europe*. Ginn & Co. 1936. pp. 800.

The well-rounded picture of the period only suffers by what was probably lack of knowledge with reference to the Church, and failure to consult Catholic historians and theologians. The cultural side is stressed to advantage but with a little over-emphasis by way of contrast on the darker side of peasant life.

2. GENERAL WORKS

Cheyney, E. P.: *The Dawn of a New Era*. Harper & Bros. pp. xiii + 389.

It is expecting a great deal for this first volume of "The Rise of Modern Europe Series" to cover the period entirely up to the beginning of modern history but Professor Cheyney has made a good attempt. Many points fail to fit into perspective, but the general reader will find the volume sufficiently clear to warrant his attention.

Gilson, E.: *Christianity and Philosophy*. (trans. by R. McDonald.) Sheed & Ward. 1939. pp. xxvi + 134.

Though primarily not a volume on medieval history, there is much in Professor Gilson's work that merits the attention of the medieval historian. The book will be beyond students up to about third or fourth year of college, but to these older students and to the teacher, a thoughtful perusal will be rewarded with sound doctrine, and more specifically for historians, an excellent presentation of a philosophy of history current in the period.

..... *Reason and Revelation in the Middle Ages*. Chas. Scribner's Sons. 1338. pp. vii + 114

and *The Spirit of Medieval Philosophy*. 1936. pp. ix + 490.

Among the Medievalist's "must" books will be these two volumes, without which one can scarcely know the spirit of the period and the philosophy that made much of medieval scholarship and genius what it was. Walsh, J. J.: *High Points of Medieval Culture*. Bruce. 1937. pp. 274.

This book, concerned with Christendom from 500 to 1500, was written for the laymen. It is one-sided in presenting the beautiful and noble of the period but perhaps its merit lies in this fact also since it is in direct contrast to the works of such medievalists as G. G. Coulton. Style and interesting presentation make the book valuable for a general, if not very accurate, picture of medieval life.

Powicke, F. M.: *The Christian Life in the Middle Ages and Other Essays*. Oxford. 1935. pp. vii + 176.

For general reference these essays will help. Perhaps the best is the treatise on education.

Duckett, E. S.: *The Gateway to the Middle Ages*. Macmillan. 1938. pp. xiii + 620.

A good outline of the early part of the period for the average reader; it is not too thorough or scholarly in many points.

3. THE CHURCH

Mourret, F., S.S.: *A History of the Catholic Church*. (trans. by N. Thompson.) 5 vols. B. Herder. 1930 to 194....

The translation of other volumes is still going forward, but Vols. II, III, and IV cover the medieval period. Simplicity of style, depth of research and careful choice of details make the set valuable for both the general reader and the historian. The set can well be in every college library.

Farrow, J.: *The Pageant of the Popes*. Sheed & Ward. 1942 pp. viii + 420.

At last we find a popular history of the popes. The volume is not recommended for its historical scholarship nor for its makeup but for its choice of detail. The medievalist should have read it for perspective and the general reader should read it, with reference to the medieval period, for its interesting highlights and commentary in rapid survey. It may be said to be, in a very broad sense, a synopsis of the works of Mann and Pastor.

Clayton, J.: *Pope Innocent III and His Times*. Bruce. 1940. pp. xvi + 204

This telescopic popular biography of a great pontiff gives good background reading for that eventful twelfth century when the seeds of the Renaissance were beginning to flower in the south of Europe.

Petry, R. C.: *Francis of Assisi*. Duke Univ. Press. 1941. pp. ix + 199.

The book is a carefully documented and scholarly study of St. Francis written to clarify the picture of the man and the ideal of poverty that he put into such striking practice. Though not a Catholic, Dr. Petry has produced a sympathetic work. He fails in one point that gives even Catholics some trouble—understanding the 'extravagances' of a saint.

Fathers of St. Albert College: *St. Albertus Magnus*. (a translation.) St. Catherine's Press. pp. 62.

We mention this small volume for background to a great medieval figure.

Emerton, E.: *The Letters of St. Boniface*. (a translation.) Columbia Univ. Press. 1940. pp. 204.

The edition of the letters of St. Boniface meets a real need because historical data in English on the Merovingian and Carolingian periods is scarce. A warning must be given though to the author's opinion of religious bodies in his introduction; he holds that differences of religious denomination have regard only to an external form.

Kurth, G.: *St. Boniface*. (trans. by V. Day.) Bruce. 1935. pp. xiii + 178.

Though rather technical in character with numerous insertions and footnotes this life of St. Boniface will interest the general reader. Illustrations afford setting for the period which teachers could use to advantage in lectures or classes on the customs, dress and practices of the Merovingian times. The greatest value of the work is that it gives an authoritative source to the life and work of the Apostle of Germany in English within a rather brief compass.

McCann, Dom Justin, O.S.B.: *St. Benedict*. Sheed & Ward. 1937. pp. 301.

Rather is this book a discussion of Benedictinism than a real life of the Father of western monasticism. The whole is based upon the *Dialogues of St. Gregory* and the *Rule of St. Benedict*, but even with careful attention to historical data and textual criticism, interest is sustained almost entirely throughout. Its chief value seems to be that it is a conservative historical work on the Order of St. Benedict and its founder.

Ryan, A. M.: *A Map of Old English Monasteries and Related Ecclesiastical Foundations*. Cornell Univ. Press. 1939. pp. 34.

This is No. xxvii of the Cornell Studies in English. The set of maps is a valuable aid particularly because of the amount of careful research it reveals. The student and teacher of medieval English monasticism will find it very useful.

Coulton, G. G.: *Inquisition and Liberty*. Wm. Heinemann Ltd. 1938. pp. xiii + 354.

Another typically biased work based upon Lea's *History of the Inquisition* is the present volume. Like all of Dr. Coulton's books, it is full of challenges. If these inspire the inquiring student to do the research necessary before taking up the issue, they will have served a good purpose.

Walsh, W. T.: *Characters of the Inquisition*. P. J. Kennedy & Sons. 1940. pp. xiv + 302.

The outstanding merit of the book is the general picture of events that called forth the Inquisition and in the midst of which it did its work. The volume is sufficiently scholarly and technical to satisfy the historian and sufficiently simple to be of service to undergraduates in any field of Catholic apologetics.

Knowles, Dom David, O.S.B.: *The Monastic Order in England*. Cambridge. 1940. pp. xiii + 764.

Very complete in its treatment, Dom Knowles' volume will be of service to the student and teacher of monasticism. Numerous appendices make the work essential in fields of cataloguing and locating monastic foundations. Some chapters on daily order and the growth of various groups of monks will make pleasant reading for anyone.

Schroll, Sr. M. Alfred, O.S.B.: *Benedictine Monasticism*. Columbia Univ. Press. 1941. pp. 217.

This comparative study of the Commentaries of Paul the Deacon and Hildemar on the Rule of St. Benedict will open to the medieval teacher a comprehensive view of monastic life and practice in the time of Charlemagne. Since it is a dissertation, it is rather technical for the average reader.

4. OTHER PHASES

Jarrett, B., O.P.: *Social Theories of the Middle Ages*. (second printing.) Newman Book Shop. 1942. pp. ix + 280.

Chapters are given to law, education, women, slavery, money-making, war, Christendom and art in this volume. The chance reader will find several chapters of interest, and the historian will meet succinct treatment of problems frequently unavailable in more complete and erudite works.

----- *The Emperor Charles IV*. Oxford. 1939. pp. 118.

The author wrote the volume "to show the European outlook of one of the great figures of that older Civilization that has now been laid aside." It not only gives a good account of Charles and his times, but it is very entertaining for anyone looking for a good story.

Pirenne, H.: *Mohammed and Charlemagne*. W. W. Norton. 1939. pp. 293.

Contained in this last volume of Professor Pirenne are his best theories and research—the Mercantile Settlement Theory of the urban revival in the later Middle Ages and what might be called the Islamic Theory. The work, left in manuscript at the historian's death, was put into form by his son and one of his ablest students. It is very worthwhile and should be available in the library of every school which values the works and theories of a great medievalist.

----- *Medieval Cities*. (Second printing revised.) Princeton Univ. Press. 1939. pp. xii + 253.

The series of lectures put together under this title were delivered in 1922. The first lecture is an outline of the principal thesis proposed in *Mohammed and Charlemagne*. For the student interested in the growth of the town the volume is the best short work that can be recommended. Unfortunately the bibliography is almost exclusively foreign; hence will be of small help to one who is not very conversant with European languages.

Thompson, J. W.: *The Medieval Library*. Chicago Univ. Press. 1939. pp. viii + 682.

The mass of information and learning here made available in twenty-one chapters about the medieval library makes this work of decided interest to the medievalist and to every student of library history.

Walsh, G. G.: *Medieval Humanism*. Macmillan. 1942. pp. ix + 103.

The thesis of the book may be stated: the Church far from warring against cultures with which she came into contact, drew upon them to form the great tradition of Catholic culture which found its full expression in the Thirteenth century. For its size and scope this is one of the best books written in recent years and a *sine qua non* of medieval historians in evaluating the humanism of the period.

Cave, R. C., and Coulson, H. H.: *A Source Book for Medieval Economic History*. Bruce. 1936. pp. xx + 467.

Over three hundred documents on the subject, judiciously selected and intelligently classified are reproduced in English translation. The index is equivalent to an elaborate cross-reference system and the glossary of terms fills a real need within its short scope.

Belloc, H.: *The Crusades—The World's Debate*. Bruce. 1937. pp. 331.

In true "Bellocian" fashion and style this volume summarizes the writer's thesis that lack of sufficient man power doomed the Crusades to inevitable failure. There is good background in the book, but one wonders if the military aspect of the Crusades is not stressed too much, although it is recognized that this is a particular field of Mr. Belloc in which he is very competent. But if one is looking for the story of the Crusades he should not go to this work.

Hubert, M. J.: *The Crusade of Richard Lion-Heart*. (translation.) Columbia Univ. Press. 1940. pp. 147.

The writer has preserved in this technical work, No. xxxiv of Records of Civilization Sources and Studies, the spirit of Richard's Crusade in English and in poetic form. The lengthy critical introduction and documentary notation enhance the value of the work for the historian. The casual reader, however, would find the volume rather uninteresting.

Hume, E. E.: *Medical Work of the Knights Hospitallers of St. John of Jerusalem*. Johns Hopkins Press. 1940. pp. xxii + 371.

This work will sustain the interest of the average reader and correct many misconceptions about the great military Order of the Middle Ages. Illustration, description and lack of technical terms which might confuse make this historical work a definite contribution to its field.

Reese, G.: *Music in the Middle Ages*. W. W. Norton. 1940. pp. vii + 502.

One must necessarily be well-acquainted with the subject before he will appreciate the value of this work. However, several chapters can be read profitably for background by students in higher research.

Wagner, A. R.: *Historic Heraldry of Great Britain*. Oxford. 1939. pp. 118

This book can be of decided value to the graduate history student as a work of reference. Information contained in it would be difficult to obtain elsewhere, as would be the plates and illustrations. Even the general reader will find this subject very absorbing.

Poland

(Continued from page fifty-two)

problem of the German connection with East Prussia. First of all, it seems that in spite of intense efforts at Germanization, there did exist a belt of ethnically Polish territory running down the Vistula valley to the Baltic. At first glance this would seem to solve at least one aspect of the problem, but the natural port of the Vistula region is the old commercial town of Danzig, and Danzig is predominantly German.

The peace-makers faced two difficulties with regard to Poland's western frontier. First, Polish re-possession of Pomorze, i.e., the so-called corridor, would separate East Prussia from the Reich, and this would cause intense anger in Germany. German anger over this matter could be faced since the granting of Pomorze to Poland was in accord not only with Polish needs but with the Wilsonian principle of self-determination. The separation of East Prussia from Germany looked worse on a map than it was in reality, for Germany had easy access by sea to her cut-off province, and moreover, had certain rights to rail transit across the "corridor."

In the second aspect of the problem a contradiction was involved. Poland was to have access to the sea, but her natural outlet, the port of Danzig, was ethnically German. This was not the only such case faced by the Paris peace-makers. Indeed it is well nigh physically impossible to draw a map of Europe on a hundred per cent ethnical basis. Obviously some accommodations were necessary. In Italy's case, for example, when strategic and ethnical considerations clashed, the strategic frontier was the one established even though this meant the inclusion of a considerable number of Austrians in Italy.

Wilson's thirteenth point did not decide the matter as it spoke only of Poland having access to the sea without any further description of such access. But in a memorandum drawn up even before the war ended Secretary of State Lansing recommended: "An independent Poland composed of the Polish provinces of Russia, Prussia and Austria, and in possession of Danzig."¹

At the conference both the Americans and the French were in favor of giving Danzig to Poland, but the little Welshman, Lloyd George, protested so vehemently that the clumsy free-city plan was agreed upon.²

This appears to have been a mistake. Of course there is something to the German claims on the matter, but on the whole Poland would seem to have the greater right. The territory around the mouth of the Vistula was a matter of convenience to Germany; to Poland

it was vital. How vital may be judged from the following quotations.

"I am entirely ready to admit that Poland, a land of 33,000,000 inhabitants, needs an outlet to the sea. It is a bitter thing for us that this has to be obtained at the expense of a corridor through German territory, but we realize what it means for the Poles."³

"Nevertheless I have never ceased to uphold the view that the necessity of a free access to the sea for the Polish State cannot be ignored."⁴

This is eloquent testimony, coming as it does from no less a person than Hitler. Hitler, of course, by no means wished the Poles to have Danzig, but having granted the necessity of access to the sea for Poland, it is true that such access found its natural fulfillment through Danzig. If so violent a protagonist of Germanism as Hitler can admit so much, surely a more impartial observer can see some justice in the plan of giving Danzig to Poland. A German dominated Danzig can be very dangerous not only to the well being of the Polish Nation, but to its very existence.⁵

The problem of the Russo-Polish frontier was solved not by the peace-makers of Paris but by the two parties concerned, Poland and Russia. The English, just as they had deprived Poland of Danzig in the West, sought to carve a huge area out of the old Poland by the Curzon Line. The Poles, however, gallantly vindicated their claim to at least some of their old territory. The final boundary drawn by the treaty of Riga in 1921 gave Poland considerably more territory than was included by the Curzon Line, but on the other hand it left to Russia much land taken from Poland in the first and even the second partition. There was greater justification for this than for England's bungling of the western frontier, because the land involved was ethnically more Russian than Polish and here unlike in the Danzig case no vital need of Poland's was involved. The area taken by Poland which lay to the east of the Curzon Line, it is true, is not purely Polish, but it was not Great Russian either, while the Pripet marshes gave Poland its only semblance of a natural boundary to the east.

Poland took up her national life again with high spirits, in no wise daunted by the many and vexing problems which confronted her. During the two decades of her re-newed existence Poland made some mistakes but achieved much.⁶ Her progress was brought to a jarring stop by the Hitler-Stalin invasion of 1939. This and the events following are matters of current events.

Today

At the next Peace Conference Poland's eastern frontier will, if one can trust present indications, be shoved back more or less to the Curzon Line. Soviet Russia shows little inclination to disgorge her loot of 1939.

(Please turn to page sixty-eight)

¹ Robert Lansing, *The Peace Negotiations, A Personal Narrative* (Boston, Houghton Mifflin, 1921), 194.

² Isaiah Bowman, "Constantinople and the Balkans," *What Really Happened at Paris*, Edward M. House and Charles Seymour, editors; (New York, Scribners, 1921) 160-163, gives a vivid description of Lloyd George's effort to change the fate of Danzig. Isaiah Bowman was Chief Territorial Specialist of the American Peace Commission; Robert Howard Lord, "Poland," *Ibid.*, 75-79. Robert Howard Lord was Chief of Polish Division of the American Peace Commission.

³ Adolf Hitler in an interview with G. Ward Price, May 14, 1938; *The Speeches of Adolph Hitler*; editor, Norman H. Baynes, II; (New York, Oxford University Press, 1942) 1424-1425.

⁴ Adolf Hitler, in a speech to the Reichstag, April 28, 1939, *Ibid.*, 1629.

⁵ Robert H. Lord. *Op. Cit.*, 92, gives the example of how shipment of munitions was interfered with by the Germans at Danzig at a time when Poland was battling for its life with Soviet Russia.

⁶ A good account of the new Poland is given by Raymond Leslie Buell, *Poland: Key to Europe*, (London, Knopf, 1939).

Crusades and Their Influence

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BY THE Crusades we understand those great, armed expeditions of Christian Western Europe, undertaken at the suggestions of the Vicars of Christ from the years 1100 to 1300, with the purpose of rescuing the Holy Land from the hands of the Muselman. Taken in their literal meaning, the Crusades may be set down as nought else but failure. The purpose for which so many countless thousands sacrificed all that was near and dear to them—homes, lands, families and even life itself—was obtained only in a very imperfect manner.¹ Many of the places made sacred by the life, passion, and death of our Lord were, it is true, held for a while, but even these were soon to be lost. The Crusades instead of ending in western occupation of the East, found the crescent of the Turk, at their close, planted not merely at Nicea, where it stood when they were begun, but advanced as far, even, as the Danube.

But, while what we have just written is undoubtedly true, still we must not paint too bleak a picture. The prayers and preachings of holy men, the lives of so many Christians, and the enormous expenditures had not been made entirely in vain. Religiously and intellectually, socially and politically the Crusades were to mold for Christian Europe a character vastly different from that which was hers in and before the eleventh century. It is here our purpose to point out the determining factors of this great change. The difficulty of the study will be readily understood, since, as Mr. Barker has so well said: "While on the one hand an ingenious and speculative historian may refer to the influence of the Crusades almost everything which was thought or done between 1100 and 1300, a cautious writer, who seeks to find documentary evidence for every assertion, may be rather inclined to attribute to that influence little or nothing."²

Europe at the Opening of the Crusades

Politically speaking, at the beginning of the Crusades, Europe was in a sorry plight indeed. Beyond the religious ties, which held all Christians together under the Vicar of Christ, there was not the slightest bond between nations. Within nations themselves feudalism reigned supreme. True, a king ruled the land, but his was merely a nominal rule, so much so that, outside his own privately owned estates with their fortified castles, his power was, practically speaking, nil. Lords were continuously warring against lords, dukes against dukes; victory usually went to him who was "rich in some thousand spearmen." Feudalism, at first so beneficial, gradually came to mean social anarchy, pure and simple. As time went on conflicts be-

tween the Church and temporal rulers began to multiply.³ Schisms in the Church itself—anti-popes—became a rather common occurrence. Had the Turks at this time dealt the blow, which they were to deal in the fifteenth century, we can readily imagine what would have happened to Christian Europe—a Europe divided, and relatively ignorant, moreover, of the principles of the art of war. It was fortunate indeed that Europe was the first to strike, and better still that she struck at a time when Islam itself was undergoing a political change—a change from Arabic to Turkish control. Thus, while the West was not to dominate the East, still "It checked the advance of Mohammedanism, impressed the Moslem nations with the bravery, power and resources of western Christendom, saved Europe from being overrun by hordes of Saracens, Seljuks and Mamelukes, permitted the uninterrupted progress of civilization in Europe, and postponed the conquest of the Greek Empire by the Turks four hundred years."⁴

Political and Social Effects

Strangely enough, the Crusades instead of furthering anarchy and disorder at home, in the absence of kings and princes, tended to bring on that peace and unity, which only a short time before was so conspicuous by its very absence. "Nations," forgetful of their petty quarrels, now had a common grievance, and in consequence were drawn closer together. Crusaders from the various countries of Europe met, and became acquainted with each other. They began to realize that there were people living outside of their own petty circles, who had ideas just as good as theirs, and who in all were men quite as good as they. Men were, in short, broadened. The new ideals of true knighthood and chivalry caused whole nations to lose much of that selfishness, which had hitherto been the cause of so many bloody wars. The cosmopolitan nature of the crusading armies, with their many detachments, each led by its own noble lord, necessitated the frequent use of deliberative and legislative assemblies. Thus, when the Crusaders returned home, they tended to put into practice in their several lands the theories and practices which they had acquired in the East. Truly indeed has Bishop Shahan spoken when he said that "The Crusades were the great political school of the people of Europe, as they passed from the crude ebullient youth to the maturity of man's estate."⁵

Inasmuch as they put property on the market, and, furthermore, disturbed the validity of titles, the Crusades may be said to have contributed greatly to the dissolution of feudalism, and incidentally to have paved

¹ One estimation gives 465,000 in the main military divisions, exclusive of pilgrims. Cf. H. Lamb, *The Crusades*, "Notes" No. 1, 326.

² E. Barker, *The Crusades*, London, Oxford University Press, 1925, 98.

³ Witness the terrible struggles between Church and state in the time of Gregory VII.

⁴ A. Guggenberger, *Christian Era*, I, 390.

⁵ Thos. J. Shahan, *The Middle Ages*, 381.

the way for a strong central power. Both vassal and king were greatly benefited by the transaction.

We must remember that the Crusaders waged war at their own expense. To meet the cost of food, clothing, and armor for themselves and for their retainers, as well as for their horses, great sums of money were oftentimes needed, and to obtain these sums parts of their estates had to be mortgaged.⁶ In some cases the overlord, who might be king, furnished the necessary money; in other instances the towns, profiting by the financial embarrassment of their lords, offered help in return for precious liberties. Moreover, since the Crusaders usually returned home penniless, they were forced to place a second mortgage on their estates, or else to grant further liberties to townsmen and vassals. Again, at the death of the holder, the fief frequently reverted to the crown. In this way the power of the kings was greatly increased, so that they in turn were soon able to manage unruly vassals. The comparative degree of law and order that ensued benefited not only the lesser landholders and townsmen, but even the lowly serfs in the field. "The greatest advantage the Crusades could have bestowed upon the peasants," says Michaud, "was the momentary cessation of brigandage, and the peace which reigned in the country, all the time the wars against the Saracens were being carried on."⁷

The townsmen were the second great class to benefit by the Crusades. Towns and cities were seen to rise everywhere in continental Europe—free towns and cities, independent and self-governing, and ultimately recognized as such by their former lords and masters. Freed from the burdensome oppression of an overlord, these towns were soon to grow in wealth and consequently in political power, and it took no long time before the more wealthy of their representatives were to figure as a "third estate" alongside of clergy and nobles.

Trade and Commerce

If the Crusades obtained for the medieval towns their charters of liberty, they also brought the ability to hold that liberty and to further their position. This was made possible by the great increase in trade and commerce, which in turn brought wealth to a new class, merchants and tradesmen. During their stay in the East, the crusaders had to rely to a great extent on the West for the necessary supplies of food, clothing, weapons and horses. Again, in the later Crusades especially, the men themselves had to be carried by sea to the coastal cities of Syria. Thus "most of the maritime cities of the West not only got rich by furnishing Europe with productions of the East, but they found further a considerable advantage in the transport of pilgrims and Christian armies."⁸ More important still was the reintroduction into the West of oriental products of trade. Pilgrims and crusaders living in the East had developed a decided taste for eastern food-stuffs. On their return home they were willing to pay dearly for

spices to season their meats. Sugar cane, dates, apricots, watermelons and oils were coming more and more into demand. From Damascus and the cities of Egypt came steel blades such as could not be found in the West. Tyre was famous for its glass. Indeed, it is claimed that the Venetians obtained from Tyre the idea of their famous work in colored glass. From the remoter Orient—from China came costly silks, from India ivory and pearls. Muslins, exquisitely wrought tapestries, and costly rugs were all in demand. "Many of these things," says Betten, "became almost necessities of life. Some of them were soon grown or manufactured in Europe. Others, like spices, could not be produced there, and consequently, commerce with distant parts of Asia grew enormously."⁹ Trade cities sprang up in various parts of Western Europe—Venice, Genoa, Milan and Naples; Paris, Marseilles and Bordeaux; London, Kiev, Novgorod—the great route being that which led from Venice over the Brenner Pass and thence up the Rhine to Bruges.

Intellectual Influence

From an intellectual point of view the Crusades were to prove themselves most broadening. Men, gaining acquaintance with hitherto unknown lands and peoples, were curious to discover more and more. The study of geography became popular. Mathematics was greatly furthered through the influence of Arabic scholars. The study of oriental languages was begun by Christian missionaries in the East, and it was through their influence that schools of oriental languages were founded in Europe. In the field of medicine, the West obtained a number of processes and remedies, which had a great influence on the medical treatment of the day. Michaud, however, makes the claim that these discoveries did not greatly enlighten the West in the art of curing, since, on account of a lack of preliminary studies, the physicians of the West were then "too ignorant to profit by the learning of the Arabians." He thinks too, "that during the Crusades, we received from the East many more serious diseases than true instruction in medicine."¹⁰

Perhaps even more important still was the new field of literature that was thrown open by the Crusades. The mystery and romance of the Orient and the deeds of chivalry and valor performed there were the themes of countless new poems—some of these in faithful narrative like the *Chanson of Ambroise*, some again in a free poetical spirit such as the *Chanson d'Antioche*. A new spirit, a crusading spirit, was put into the old-time tales of Arthur and Charlemagne, infusing into them a beauty and grandeur such as they had never before enjoyed. The writing of history was also greatly encouraged. Of the countless number of chroniclers to arise in the West, not a few deserve the name of historians. We might but mention Albert d'Aix, Boudry Archbishop of Dol, James of Vitry, Odo of Deuil, Villehardouin and Joinville. The *Historia transmarina* of William of Tyre, the "Livy of the Crusades," rightly

⁶ It is hardly necessary to explain that wealth in the Middle Ages existed in the form of lands, titles and chattels, and not in so many thousands of pounds sterling, as is the case today.

⁷ Michaud, *History of the Crusades*, III, 289.

⁸ Michaud, *op. cit.*, 325.

⁹ Betten, *Modern World*, 272.

¹⁰ Michaud, *op. cit.*, 336.

deserves to be classed as one of the greatest historical works of the Middle Ages.

Religious Influence

The Crusades may be said to have affected the Church in a two-fold manner. First of all, they helped to increase the influence of the Church and of the Papacy; secondly, they helped greatly to put new life and vigor into Catholicism itself, a fact which manifests itself plainly in the astonishing growth of religious orders of men and women. With regard to the former, we must remember that the Crusades grew out of the reforms instituted by Gregory VII and his successors, reforms which tended to give to the Papacy the power which was its due. The Crusades were begun by the Popes and throughout the two hundred years were carried on in their name. "Whenever the question of a Crusade was agitated," says Guggenberger, "recourse was invariably had to the Popes. . . . Warriors enrolled under the sacred banner, received from the Popes privileges, with the full consent of the monarchs, which, for the time of the Crusade, freed them from all other dependence save that of the Church. . . . The Popes were the protectors of the Crusaders, the defenders of their families, the guardians of their property."¹¹ Regarding the ridiculous myth that the clergy became enriched by the Crusades, that they took advantage of the Crusades to buy property at low rates, we shall have to content ourselves with saying simply that facts have shown these statements to be anything but true. For a further study of this particular question, we might refer our readers to Michaud's *History of the Crusades*, wherein the subject is dealt with at some length.¹²

The great idea of rescuing the Holy Land from the hands of the Turk, and the necessary hardships that it entailed for all classes—for those who remained at home as well as those who journeyed to the East—were bound to have a good result. Indeed, the crusading spirit, founded, not as some suppose in a desire for power, glory and renown, or for the wealth and luxury of the East, but in an enthusiastic love for Jesus Christ, and a reverence for the places in which He lived and died, seized the whole of Western Europe. With this spirit urging them on, we need not wonder that this should be an era of saints and of brisk Catholic life in general. Missionary activity was encouraged as it had never been encouraged before. Beginning with the sixth crusade, members of the orders of St. Dominic and of St. Francis began to travel to the east and north of Asia, penetrating even as far as China, bringing the word of God to the borders of the then known world. In 1198 Pope Innocent III approved the foundation of the order of Trinitarians, *Ordo de Redemptione Captivorum*. We are told that about a million prisoners owed their release to the charity of this order. It was the Crusades, too, that gave birth to the so-called "Military Orders," the Knights of St. John, Knights Templars, and Teutonic Knights. These, true orders in all respects, differed

from other religious orders in that they took a fourth vow to defend the Holy Land. The impression that these knights made on pilgrims from Western Europe was truly great; the infidels themselves soon learned to fear and respect these men who were demons on the field of battle, and very angels of light in their care for the sick and the wounded. Michaud pays them a glowing tribute when he writes: "Nothing is more touching than the spectacle of these noble warriors, who were seen by turns in the field of battle and in the asylums of pain; sometimes the terror of the enemy, and as frequently the consolers of all who suffered."¹³

As we read through accounts of the seven great Crusades, we cannot help being struck by the spirit of faith, courage and self-sacrifice that so characterized the men who fought in these great wars. We have to admit the injustices, the crimes and the selfishness of many, but, after all, these were *human* undertakings. The Crusades as such were not successful; many evils followed in their train; but much good was also accomplished through them. Europe underwent a rebirth and saw an enrichment of her culture and civilization which was to be part of the inheritance of the New World.

¹³ Michaud, *op. cit.*

Poland

(Continued from page sixty-two)

Worse still, she shows great reluctance even to negotiate with an independent Polish government. This hard and cynical attitude pours cold water on hopes that World War II would be a check to believers in the priority of force over law in international relations.

Poland's western frontier will, in all probability, be re-drawn with an eye to Polish security. Surely Germany owes so much reparation for the hideous treatment meted out to Poland that Danzig will weigh as nothing in the balance. Poland would be well advised to take as little Germany territory as is consonant with her safety and well-being, for after all Poland and Germany must remain neighbors. Here the cynic might remark that Denmark's considerate treatment of Germany in the Schleswig affair after the World War did not gain for that little country immunity from an unprovoked attack. Nor did Holland and Norway, both very friendly to Germany in time of desperate need, escape the scourage of German invasion for all that. Still history would indicate that there is no sense in making any unnecessary irredenta. The Germans will be angry enough over the loss of Danzig, but Danzig can hardly be called unnecessary to Poland.

It was not the purpose of this article to speculate on the future, but to throw a little light on the present by a glance at some historical backgrounds. So involved are European border difficulties that a snap judgment is most dangerous. It might be that, after going to the sources, readers of this article may come to differ from the quasi-conclusions drawn here. The purpose of the article will be served if readers do feel the urge to make an intelligent study of the history behind the peace problems.

¹¹ Guggenberger, *op. cit.*, 390.

¹² Michaud, *op. cit.*, 306 ff.

Solidarism

(Continued from page fifty-four)

Ernst Winter had in mind when he stated that the name of Pesch stands for a program in national life.⁶

Pesch died at Ignatiuskolleg, Valkenburg in Holland, on April 1, 1926. Dr. Lechtape wrote of him in the *Staatslexikon* that he had harmonized in his person the most exemplary qualities of a priest, a gentlemen, and a scientist.

Influence and Successors

But just what effect did his work have? Certainly conditions were not too propitious for a mass following of his leadership. The decade succeeding World War I was, in the main, one of unprecedented prosperity, and hence men did not consider that there was need of rectifying our socio-economic processes. In the world of thinkers, however, the name of Pesch stood for the program of genuine social betterment. He had shaped Christian scientific thought, so that it was no longer backward in the treatment of questions on social economics. Lechtape in the *Allgemeine Rundschau* is very decisive on that point. He says: "Precisely therein lies the great significance of Pesch's national economy. Here for the first time was a work produced from the Catholic viewpoint which could take its place equally alongside the best works in the science of national economy. It signified a positive enriching of science."⁷

An examination of the literature and periodicals, mostly of Germany and Austria, for the past half century will show a striking attention given both to Pesch's own writings and to commentaries. A fact of greater significance is that several men closely associated with Pesch either as disciples or as colleagues, were of undoubted assistance in the construction of some of the basic formulae used in the encyclical *Quadragesimo Anno*. Since a formidable part of the world is striving to reform social life according to the principles enunciated in that doctrine, namely to discover a middle road between totalitarianism and individualism, the work of Pesch still lives. Austria under Dolfuss, Portugal under Salazar, and the new code of economic democracy in Costa Rica are salient examples of nations whose recent developments have been influenced admittedly and significantly by the papal program.

It is beyond the scope of this article to say more of the principles of solidarism. A study of the system will reveal to the student its application to class relations, to citizenship, and to the relations between trades. Fundamental differences from capitalism and collectivism will be more patent. Corporative organizations and sympathetic employer-employee relations will be seen as integral parts of the system.

Father Pesch's successors in the field of solidarism are chiefly Fathers Oswald V. Nell-Breuning, S. J., and Gustav Gundlach, S. J. Both have written on the subject. One notes especially the latter's articles, "Solidarism" in the *Staatslexikon* and "Solidarismus, Einzelmensch,

Gemeinschaft" in *Gregorianum* Vol. xxvii, as admirable syntheses of the system. In this country, Dr. Franz Mueller, at present professor of economics at St. Thomas College in St. Paul, Minnesota, was long associated with Pesch in Germany, and is one of the leading exponents of Pesch's system. The Central Bureau of the Central Verein in St. Louis, Missouri, under the directorship of Frederick Kenkel has long been dedicated to the teachings of Pesch. In this organization's publication, formerly *Centralblatt and Social Justice* but now the *Social Justice Review*, the late Father William Engelen, S. J., and Father Charles Bruehl of Overbrook Seminary in Pennsylvania published many articles on solidarism. Father Bernard Dempsey, S. J., professor of economics at St. Louis University, and author of the well known and much used translation of Nell-Breuning's scholarly commentary on *Quadragesimo Anno*, is among the other American scholars who have studied Pesch's system.

Pesch's school has not made rapid progress. Nevertheless, just as history has been unable to overlook Adam Smith and Karl Marx, so too signs indicate that historians of the future will have much to do with the deeds of the school Pesch founded, a school which has chosen the middle path between the ruinous roads of Marx and Manchester.

A Statement of Aims

Editor's Note: The following is a reprint from the first number of THE HISTORICAL BULLETIN to appear under the Editorship of the late Rev. Gilbert J. Garrahan, S. J., in the Fall of 1928, Vol. VII, No. 1. He gave, as it appeared to him, the aim of THE HISTORICAL BULLETIN.

"The BULLETIN here presents the first issue of its seventh volume. One recalls how in the unforgettable world-wide passage-at-arms of recent memory there were frequent clamors for the governments involved to state their 'war aims.' A statement of objectives clarifies the situation or is meant to do so. We proceed then to set once more before the readers of the BULLETIN just what this modest publication purposes to do. Primarily, it is meant to be a magazine of service for Catholic teachers of history. Their needs are manifold as they are persistent and no other publication we are aware of professes to meet them. With a view then to render service, as valuable as may be, to Catholic history teachers, the BULLETIN aims to make its contents at once informative and inspirational. The correct stand on nebulous or controverted points of history, and they are legion, the effective presentation of the same in the classroom, the most useful pedagogical helps, papers on history teaching, the separation of the wheat from the chaff in the enormous current output of historical literature, these are typical of the ways and means through which the BULLETIN seeks to make itself a trustworthy bureau of information for such as are engaged in the important if not always pleasant task of leading others along the paths of history.

"But the BULLETIN flatters itself that it functions also as a source of inspiration. Original and illuminat-

⁶ "P. Heinrich Pesch, S. J., in Rahmen der katholischen Soziologie," *Schönere Zukunft*, xxxv, 1926.

⁷ Dr. Heinrich Lechtape, "Das Lebenswerk von Heinrich Pesch," *Allgemeine Rundschau*, October 2, 1924.

ing articles on historical topics and papers embodying independent research, these form a part of the good things which it seeks to spread before its readers. Obviously, contributions of this nature have an informative value for those who peruse their contents; but they also have an element of inspiration in stimulating their readers to turn authors themselves and lend direct aid to the great cause of Catholic historical scholarship. Perhaps the majority of history teachers in our Catholic schools are too much taken up with the grinding tasks of the classroom to find leisure for the exercise of the pen. But some who do find the requisite leisure will, it is hoped, seize the opportunity offered in the pages of the BULLETIN to lend help to others, sustain interest in their own work, and, it may be, improve its quality. We hear much nowadays of apostolates by which in this way and that one seeks to make the world a better place in which to live. Well, there is the apostolate of the pen and this, as much as anywhere else, in the field of history, a field in which religion matters immensely and religion we are told a thousand times over is the most burning of all the issues of human life."

Father Garraghan continues to point out the part religion and the Catholic Church played in history, and plays in history today. He concludes . . . "So there is after all such a thing as Catholic history and it is this thing precisely which the HISTORICAL BULLETIN will concern itself about greatly for the benefit of its readers." Today we still value these same aims, namely, of inspiring and informing our readers toward better scholarship in the field of history.

Recent Books in Review

American History

Our Good Neighbor Hurdle, by John W. White. Milwaukee. Bruce. 1943. pp. 209. \$2.50

In this challenging little volume a veteran newspaperman, with better than a quarter century of experience in Latin America, offers a number of observations on our Good Neighbor Policy. He is quite willing to admit that within the past ten or so years the relations between the United States and the twenty American republics to the south have improved and in many respects become quite cordial, but he still is not prepared to consider the good neighbor job as done. There are points of friction between Anglo and Latin which remain. He seeks to focus attention on one of these, Protestant proselytizing among the "Other Americans." The presence of Protestant missionaries from the United States in Catholic Latin America he shows to be very dangerous and threatening to the results which our recent policy of friendliness and cooperation envisions. He insists on and instances Latin American resentment and cautions that here lies a source of no little distrust and resentment. Though the major portion of the work is devoted to a discussion of this theme, there are other sections which touch more general aspects of Latin American life, as the chapter on Brazil and that on Uruguay. Mention, too, should be made of the fine chapter which contains a clear and straightforward exposition of the current movement in Mexico, *Sinarquismo*. This much maligned and generally misunderstood attempt on the part of a large number of highminded Mexicans to bring order and Christian principles back into the public as well as private life of their nation is treated with deserved sympathy. All our fellow-Americans will not agree with Mr. White's contentions, but a great many will be thankful to him for pointing out to us a possible pitfall in our relations with southern neighbors.

JOHN F. BANNON

Where is Latin America?

Recently requests have been reaching the office of THE HISTORICAL BULLETIN asking for information on Latin American History, and Latin America in general. Some have implied in their questions that the Latin American questions looming so important today have been neglected by the writers in these pages.

Our answer is on its way. The May issue of THE HISTORICAL BULLETIN will consist in a series of articles on Latin America. Our *Select Bibliography* will be prepared by the Editor. In addition the new survey, *Latin America in School and College Teaching Materials*, will be discussed on the editorial pages of the BULLETIN.

Latin America is becoming daily more important, and the demand for knowledge of its history and culture and its present-day status is increasing as rapidly. There are many aids to Latin American study, at least in the general line, on the book lists of today. Some of the best information, in a brief and appealing form, on the various countries to the south of us can be obtained from the office of the Coordinator of Inter-American Affairs, in the Commerce Building, Washington, D. C. Deserving special note is the series of booklets prepared by this department on the individual nations of the South. In the series to date are booklets on Mexico, Argentina, Chile, Brazil, Venezuela, Guatemala and Uruguay; others are in preparation. A note to the office of the Coordinator will have on your desk a considerable amount of information which would be valuable to the teacher of history.

A Short History of American Democracy, by Roy F. Nichols and Jeannette P. Nichols. New York. D. Appleton-Century Co. 1943. pp. xvii + 626 + LXX. \$4.00

This volume is a reissue in condensed form of three other volumes published by the same authors. Materials have been taken from *The Growth of American Democracy*, *The Republic of The United States*, and the recently issued book, *Twentieth Century United States*. The author's purpose in giving the students and teachers of American history this shorter volume is that it might be an aid in the study of the history of American democracy as "closely integrated with the place of the Republic in world affairs." In such a study emphasis is to be placed on the "growth, needs, responsibilities of American Democracy."

In achieving this end the writers have given considerable attention to organization of material, including brief treatments of the most important details. Considering the colonies as "laboratories where many people worked on the problem of institutions for a new society," they investigate the stock of early citizens of America, their background and economic setting, and the early forms of self-government.

One of the best sections of the book is that on the sectional growth, where the home stands out at the basis of society, the lack of social distinctions drawing the people together into a unit; the frontier is pointed to as destructive of higher arts and the cause of the inbred materialism in America.

Nearly half the book is given to the period since 1900. In this section the economic problems at home and the neutrality difficulties abroad receive the greatest share of space. The world responsibility theory for American Democracy seems to permeate the pages of this latter part.

As a text-book of United States history, this book hits the high-spots; as a story of the progress of Democracy it includes many extraneous ideas. For its maps, charts and excellent construction of chapters and sections the book is to be commended. Its style and language may be considered heavy by some. The thesis that a book of greatly condensed and somehow systematically integrated material on American history is needed may still be disputed; this is a book of that type. R. NEENAN

Progress to Freedom. The Story of American Education, by Agnes E. Benedict. New York. G. P. Putnam's Sons. 1942. pp. x + 309. \$3.00

Any former conservative educationist who has seen the error of his previous pedagogical ways and who hankers to revise his notions about the history of American education in order to bring them into harmony with the dewey light of a new day in education may do so by viewing our *Educational Progress to Freedom* through the eyes of Miss Agnes E. Benedict.

From where Miss Benedict sits, the panoramic view of American education is clear and unobstructed. It has forged irresistibly forward from a time when schools were dark, unventilated chambers of oppression and cruelty from which its victims rushed desperately, to a new era in which schools have become workshops and playrooms to which its children scamper eagerly because there are so many vital and interesting things to do. This progress has been accomplished, according to the author, by virtue of the herculean struggles of our educational supermen, notably Rousseau, Pestalozzi, Parker, and, far above all others, John Dewey.

The author advances the thesis that some incidental progress may be made in educational theory and practice in the future, but that there can never again be any significant change in or contradiction to those principles now laid down for all time by the omniscient Mr. Dewey.

Progress to Freedom becomes rather tedious at times in spite of its comparative brevity. Miss Benedict has an unhappy habit of breaking into a protracted rash of simple sentences which makes her style somewhat monotonous.

All in all, the book probably fulfills its purpose of lending aid and comfort to the Progressive education groups.

WILLIAM KOTTMAYER

The Growth of American Thought, by Merle Curti. New York. Harper & Brothers. 1943. pp. xx + 848

After one has finished the reading of this book he is conscious of a plethora of facts as to who thought what in the history of American thinking, but if he is convinced of progress as the author conceives it, he is verily easily convinced. Progress in American thought, we learn, seems to be a certain "democratization" of education (the author avoids the use of the word "leveling" which would have been more appropriate). He is enthusiastic because democracy has broken down the barriers and opened up the "field of higher learning" to one and all. Now it is doubtless a wonderful thing that education has been put at the disposal of everyone, for it is true that it has meant opportunity for many who under less favorable circumstances would never have been given the opportunity to actualize their potentialities. But it has been an unfortunate thing in this country that higher education has suffered at the hands of exponents of the cult of sameness, and that is a fact easily proved. At the half-century mark in the nineteenth century history of American education (or perhaps a little before) the ideal in American letters was boiled down to something everybody could—or thought they could—aim at with a minimum of effort. Mr. Curti should have recognized this decline, for this work gives evidence of much research in the particular field of education.

But the book is not to be condemned. It has many good points and is especially valuable for its summary account of various intellectual movements and of the men and women who contributed to them. Further, the bibliography is exhaustive and should also prove of great assistance to the student of American thought.

CHARLES I. PRENDERGAST

Orestes Brownson, Yankee, Radical, Catholic, by Theodore Maynard. New York. Macmillan Co. 1943. pp. xvi + 456. \$3.00

For about forty years the name of Orestes A. Brownson was practically unknown to the American reading public, Catholic and non-Catholic alike. Then, in 1939, Mr. Arthur Schlesinger, a non-Catholic, published a biography which showed considerable admiration and appreciation of Brownson. This was followed in 1941 by Doran Whalen's *Granite For God's House*, more laudatory and dramatic than Mr. Schlesinger's life. Dr. Maynard thinks that both authors have neglected the latter part of Brownson's career, and he says that he writes only because Mr. Schlesinger's life "deals in a hurried, huddled way with his Catholic career." I think that he is correct in this contention.

The book is about 430 pages in length, of which almost 300 are devoted to his Catholic life. In this shift of emphasis Dr. Maynard is following Henry Brownson's three-volume life of his father, published 1898-1900. There can be no question that the years of struggle towards the Church are the most dramatic, but the many years of productive activity of his later life have been neglected.

Dr. Maynard strives very hard to be objective, and I think that he is successful to a great extent. It would be very easy to become too ardent an admirer of Brownson and to view his various controversies and squabbles as so many attempts on the part of misunderstanding and jealous men to put down a greater man. It is true that this element played a great part in the opposition to Brownson, but it is also true that Brownson was often in the wrong and that he frequently went out of his way to treat of controversial points which were bound to get him into a scrape—he wrote best when he had an opponent, and he knew it. At times Mr. Maynard seems to go too far in justifying Brownson's enemies. However, I do not think it is true that he has attempted to debunk Brownson. On the whole, the book gives one a very favorable opinion of him. The candid admiration and criticism of his contemporaries (some of them great men) is much more convincing than the extravagant praises of some of his followers.

The book gives an impression of being more learned than it really is. The many footnotes are significant of the author's wide reading, but they do not necessarily prove his contentions.

At times, Dr. Maynard is a bit too Brownsonian in his criticism of others. He may be correct, but he could have put his criticism in a way which would give less offense.

The book is a real contribution to Brownsonian literature, although it repeats much which had been pointed out by the two previous biographies. If you have read no life of Brownson, by all means read this one. If you have read one, read at least the portion that deals with his later life. J. F. MEARA

BOOKS RECEIVED

Russia and Postwar Europe, by David J. Dallin. Yale University Press. \$2.75

Clemenceau, by Geoffrey Bruun. Harvard University Press. \$3.00

George Fitzhugh, by Harvey Wish. Louisiana State University Press. \$3.00

The Vatican and the War, by Camille Cianfarra. E. P. Dutton. \$3.00

A History of Deeds Done Beyond the Sea, by William, Archbishop of Tyre. Columbia University Press. 2 vols. \$13.50

The Passing of the European Age, by Eric Fischer. Harvard University Press. \$2.50

Behind the Lines in the Southern Confederacy, by Charles W. Ramsdell. Louisiana State University Press. \$2.00

The Vita Christi of Ludolphus the Carthusian, by Sister M. Immaculate Bodenstadt, S.N.D. Catholic University Press.

The Plain People of the Confederacy, by Bell Irwin Wiley. Louisiana State University Press. \$1.50

Monetary and Banking Theories of Jacksonian Democracy, by Sister M. Grace Madeleine. Dolphin Press.

Pius XII on World Problems, by James Naughton, S.J. America Press.

A Short History of the American Democracy, by John D. Hicks. Houghton-Mifflin Co. \$5.50

The War Governors in the American Revolution, by Margaret Burnham Macmillan. New York. Columbia University Press. 1943. pp. 309. \$3.50

The thirteen chapters of Dr. Macmillan's study shed abundant light on a significant, but comparatively unknown class of men who helped in the forming of our nation. Prefaced by an account of the gradual overthrow of the king's representatives, we are given the first attempts at creating the executive office and then an exact statement of the status of the various commonwealth leaders during the war years. What precisely was their contribution to the winning of the war and the establishment of the United States is the question answered in the latter part of the book.

As a picture of the governors, Chapters IX and XII, The Commander of the Militia and Political Aspects of the Governorship respectively, are of greatest importance and interest. Outstanding characters of course are Clinton of New York, Trumbull of Connecticut and Livingston of New Jersey; the first named for his military activity as well as executive ability. Another point of note is that in addition to the careful statement of sources throughout the book, the author provides a well arranged bibliography, classifying material according to states and also according to individual governors. Such a convenience should be welcomed by students of the period.

Aside from those who read this book as students of the Revolution the book should have an appeal for all as a ground for comparison between our nation and its leaders in a time of war, then and now. Particularly stimulating is the evidence of Washington's efforts to establish the "Continental" point of view among the provincials. Again, the contrast between the words of Maryland's constitutional declaration of rights that "a long continuance, in the first executive departments of power or trust, is dangerous to liberty," and the actual terms of office for such outstanding men as Clinton, eighteen years governor of New York, Livingston, fourteen years in power, and Mesch Weare, governor of New Hampshire during eight years, furnishes a nice study. Such information, put forth in a scholarly manner, makes *The War Governors in the American Revolution* a welcome addition to the library of American history.

DONALD CAMPION

Jefferson and the Press, by Frank L. Mott. Baton Rouge. Louisiana State University. 1943. pp. 65. \$1.00

This little monograph on a great liberal's dealings with the world of journalism is accurate in depicting the struggle between a man's none-too-well established ideals and their rather faulty working out in reality. Thomas Jefferson was not sure of just what freedom was, and when he tried to apply his theory to the press he prepared the way for a long string of disappointments. Jefferson was convinced that free government depends on a free press, was even of the opinion that people would fare better without government if the choice lay between freedom of the press and government. Jefferson was right when he asserted that democracy depended on a free press, but he did not know when a press was free, just as we today do not. We today will not admit to ourselves that high-pressure advertising has practically ruined freedom of the press by reason of the strict control over the papers exercised by the advertisers. Jefferson did not realize that a press dominated by one or at the most two political parties is no longer an organ for the free voice of the people. At any rate, to his dying day he stoutly maintained that the press was the best means to enlighten men—but it is likewise true that in his retirement he seldom read the newspapers beyond what a hurried glance would give him. Unfortunately his bitter experiences never taught him that even freedom has its limitations.

CHARLES I. PRENDERGAST

Modern History

International Bearings of American Policy, by Albert Shaw. Baltimore. Johns Hopkins Press. 1943. pp. x + 492. \$3.50

Albert Shaw's is one among the many current books on American foreign relations. It differs from most of them, however, in several respects: 1) it consists of twenty essays on distinct and usually unrelated topics; 2) it seeks to show by historical analysis the import of foreign relations and thus help clear America's mind for the tasks ahead; 3) the essays are largely reminiscences of a man long interested in international affairs.

Shaw therefore does not try to write objectively; he is editorial rather than reportorial, and consequently he thrusts the personal note into his analyses quite openly and honestly. His is confessedly an "international mind," and it is from that point of view that he judges American diplomacy. He is still capable somehow of being a self-righteous Yankee in his appraisal of our hemispheric relations, while he is Wilsonian on the larger issues of international government by rule or law rather than by force.

While the book does not serve as a text, the teacher can use it to advantage. Its greatest value lies in the intimacy of the author with the subjects he treats. An associate of Wilson's at Johns Hopkins in the 'eighties, his view of American diplomacy, while not that of a principal in the council room, is at least that of one who waits in the ante-chamber.

THOMAS P. NEILL

The World Since 1914, by Walter Consuelo Langsam. New York. Macmillan. 1943. pp. xviii + 837. \$4.00

This new edition of Doctor Langsam's work on "The World Since 1914" is a book that claims a rightful place on the bookshelf of every student of modern world problems. It is not merely the fourth edition with a few pages added, for as the author expresses it in his preface: "Every chapter of this edition has been rewritten, so that not one page has remained without some change, large or small" (viii).

The author has divided this survey into four convenient parts which are naturally suggested by the trend of international relations. Part I: War and Peace, 1914-1919; Part II: Twenty Years' Armistice, 1919-1939; Part III: National Developments, 1919-1939; Part IV: The Second World War. Thus a useful survey of politics, internal and international, is presented to the reader although the proximity of the author to the scenes he describes renders impossible proper historical perspective. The story of the times is brought to a close on January 30, 1943, the tenth anniversary of Hitler's appointment to the chancellorship and the day of the first daylight raids of the Royal Air Force on Berlin.

Copious illustrative maps of the important advances as well as three large folding maps of Europe in color help the student to master the contents of this book. Other commendatory features are the sixty-nine page bibliography presented chapter by chapter and the thirty-eight page index. E. J. KURTH

The Popes' New Order, by Philip Hughes. New York. Macmillan Co. 1944. pp. ix + 331. \$2.50

An historian's education is incomplete until he has had dinned into him the sentence—consult documentary sources. But if he cannot always get to the actual writings he should know, he looks around for general works or secondary sources from which he may get the gist of the matter desired. Such a work is *The Popes' New Order*—a collective summary of the social encyclicals and addresses from Leo XIII to Pius XII with special emphasis on world unrest and the Catholic attitude and solution to it.

Though the summaries make up the greater part of the volume and hence are more important, the parts that will be most appreciated are the introductions to each encyclical and the individual short prefaces or outlines giving the argument at a glance and its place with reference to the problem or its solution. These are of great value in using the work. When one has before him an account of the conditions under which the encyclical or letter was prepared and knows the problems of the immediate period, he is able to grasp more completely the significance of the words of the Holy Father; and when he has the whole argument in mind as he studies the various sections of the Pope's address, he is able to gain fresh insight into particular points and conclusions. In these points Father Hughes has made a special contribution.

The commentary on the text is simple and clear—in places almost too clear, as for example in part II of *Divini Illius Magistri* (Christian Education of Youth). The analyses and summaries though will enable many, who have not been able to before, to read and understand the words of the Father of Christendom relative to the problems of the present. This volume, *The Popes' New Order*, deserves the attention of those today who would know the only solution to the chaotic conditions surrounding us—the same solution voiced by Leo XIII, his immediate successors, and now reiterated by Pius XII.

J. J. CAMPBELL

Twentieth Century United States: A History, by Dr. Jeanette P. Nichols. New York. D. Appleton-Century Co. 1943. pp. xvi + 435 + lxxi. \$3.50

A history of the United States of the twentieth century written before that century is half over is obviously a hazardous undertaking. The author of this book courageously faces the necessary limitations of a very short perspective in the point of time; the final chapter of the section, "After Pearl Harbor" contains an account of the defeat of the Axis armies in North Africa.

Jeannette Nichols is mindful of the unprecedented momentum of change that is re-making America and writes her book in answer to the question: what is this century doing to the United States? The first two chapters give the background in a consideration of the heritage of the nineteenth century and a discussion of diplomatic and political problems which immediately preceded and in some cases carried over into the twentieth century. The "Progressive Era" is the subject of the next section in which the influence of education, religion, the press and other agencies are briefly studied in their effects on the American people. Progress under Theodore Roosevelt's administration is criticized and the section concludes with a survey of the experiments in imperialism from 1900 until recent days. The section on the war of 1914-18 is a very brief account that ably selects the important issues of the war and succinctly comments on their influence and importance in Europe and America. The sunny days of prosperity are the matter of the next section of four chapters which dramatize the contrast between the gilded, opulent joys of the twenties and the poverty and injustice that accompanied them. The final section of the New Deal and the Second World War is well handled under the circumstances. Political bias is nicely avoided though the picture as a whole is complimentary to the administration.

In addition to voluminous pictures, maps and cartoons, the book features a reading plan which covers the material discussed in a wider sweep and is convenient for additional, broader study. An eighteen page book list and the references at the end of each chapter make the documentation and additional reading suggestions more than adequate.

As the author explains in the preface, only the first two chapters and the last section have been written specifically for this book. Chapters III-XVII appeared in earlier works. The whole work has been modified and improved in those sections previously published and has the advantage of having been carefully worked over and pointed to make this volume an interesting, well-written and certainly ultra-modern attempt to show what the twentieth century has done to America.

J. B. CORRIGAN

World Wars and Revolutions, by Walter Phelps Hall. New York. D. Appleton-Century Co. pp. xvi + 406

History repeats itself. But how the most universally atrocious act in social history could repeat itself in twenty-five years when human wisdom was doing everything it thought possible to prevent such a repetition is not only an astonishing fact but also matter for serious study. A nation crushed in the dust arose overnight. Peace-table resolutions disappeared as if written with vanishing ink. Ideals and attitudes of nations changed like the play-thing desires of little boys. Why?

Historians of tomorrow will give the final answers and interpretations. But until then, as Professor Hall points out, "the revolutionary tempo of this present hour and the bitter death of young men everywhere in this global maelstrom are facts which need recording by one who breathes the atmosphere of 1943."

This book, which pretends to be no more than a chronicle of the present, treats the era between 1914 and the victory of Tunisia. It is a series of facts and events with little interpretation either where it would be in place or where it would be out of place. Professor Hall gives striking insight into the character of the chief men of this thirty-year drama as well as a clear expose of the logical and psychological sequence of events. These aspects linked with the thoroughness of the book (which does not fail to weld the smallest pertinent event into the whole scheme) produce a work which gives an over-all picture of the period that is brief and clear and honest.

I. J. SHYNE

Action This Day, by Archbishop Francis J. Spellman. New York. Charles Scribner's Sons. 1943. pp. 256. \$2.75

In *Action This Day*, the Military Vicar of the Armed Forces of the United States presents a concise but thorough and detailed series of candid shots of notable personages and places visited on his six month visitation of his military flock flung over the globe.

With his simple and light style Archbishop Spellman introduces us to the allied commanders, to the Holy Father and takes us along to the funeral services of Cardinal Hinsley. Interest is maintained by these vivid portrayals, all joined to give a few hours of enjoyable and relaxing reading.

The varied geographical accounts of his travels as well as the many Catholic tenets expressly stated or implied make the book equally appealing to the layman and to the religious. Surely, a *must* on either's book shelf. E. D. ADAMSKI, C.R.

Economics — Sociology

Race and Rumors of Race, by Howard W. Odum. Chapel Hill, N. C. The University of North Carolina Press. 1943. pp. 245. \$2.00

As the author states in his preface to *Race and Rumors of Race*, "the time covered by this story of race and rumors of race was the short span of one year from July to July 1942-1943." Later in this same preface he lays down as a purpose of the book "to attain a sense of objectivity." Between the nature of a subject matter so recently an actual event and this avowed goal of objectivity lay a barrier which, in my opinion, the author was but partially successful in surmounting.

Beyond all doubt, the work of collecting and collating the thousands of itemized rumors contributed by reliable reporters deserves commendation. The establishment of a fairly impartial statement of popular belief about the Negro question, representing the South and, in turn, the rest of the nation, was a worthwhile endeavor. Certainly, too, a service has been performed in making a sincere effort to portray the situation in the South during a one year period. cursory view of the evidence offered is sufficient to make one realize that there is a difficulty facing all of us as Americans. However, it would seem that the very close proximity of the events, combined with the policy the author adopted of not citing authorities for his quotations (aside from a general list in the last chapter), militate strongly at times against the sought for sense of objectivity. Moreover, even the device employed of writing everything in the past tense does not outweigh, by gain in objective atmosphere, the loss of vividness and general clearness in style.

While the exposure of false rumors and the tracking down of their origins prove interesting and helpful reading, I thought two of the closing chapters were of most importance. In chapter XX, *The Way It Was*, we are given a summary of findings indicative of the situation, its extent and popular feeling on it. Chapter XXI, *What Was Being Done About It*, offers accounts of the Durham, Atlanta and Richmond meetings of whites and negroes, and reports the serious efforts for a solution made at these conferences. This book is an attempt along this way and faces a problem that is by no means dead. Though it suffers from vagueness of general composition it deserves consideration as an aid towards solving one of America's leading headaches.

DONALD CAMPION

American Economic History, by Harold Underwood Faulkner. New York. Harper Bros. 1943. xxiii + 784.

The student of Economic History will find this latest edition of Harold Faulkner's book complete, easy to read, and well illustrated with graphs and maps. It begins where economic history particularly should begin, with the physiographic factors and natural resources of the United States, and ends with a treatment of the world economic relations of the present day. American History, and particularly American Economic History, requires that the historian capture a picture of our dynamic economy with its shift from agriculture to manufacturing, its changes in banking and credit, government control of business and agriculture, and changes in foreign trade, labor developments, economic effects of wars. Faulkner's *American Economic History* gives just such a picture of the economy from its earliest days to the present war.

In any analysis of statistical data, a substantial book of American Economic History is of great importance as a source of background for the problem and of reasons for variations in the figures. This book can be called a substantial work. It presents the facts and gives causes and effects of our economic

activities conservatively, as far as these reasons and results are known by economists. The analyst, for example, who wanted to know the causes of the 1929 depression would find them clearly and briefly set forth in chapter twenty-nine; those causes, as the author has them, are considered correct by most economists and economic historians. No one has yet succeeded in giving all the reasons for the crash of 1929.

ALBERT E. DUDENHOEFFER

Book Notes

Ruina y Extincion Del Municipio Romano en Espana e Instituciones Que le Reemplazan, Por Claudio Sanchez-Albornoz y Menduina. Buenos Aires. Instituto de Historia de la Cultura Espanola. 1943. pp. 150

In spite of the welcome shift from dogmatic to critical history there still remains much to be done to free the modern mind from prejudices which attend certain periods of the past. The Dark Ages particularly remain an obscure and amorphous blot upon the record and, although there has always been some attention paid to the tradition of Roman Law, the exact status of civil government from the division of the Empire to the coronation of Charlemagne has been little investigated. The drastic cultural and national changes which followed the disintegration of Rome left their mark upon the structure of local government. We find in the present study a keen analysis of the city government in the Iberian peninsula where, as one recalls, the situation was complicated by Visigoth migrations and by the Moors. Although the treatment is necessarily technical it will not overburden the ordinary reader. There is surprisingly much that is interesting, and certainly the volume helps to fill the lacuna between the complex civil system of the ancient empire and the miniature kingdoms of feudalism.

A Short History of the Chinese People, by L. Carrington Goodrich. New York. Harper Bros. 1943. pp. 260. \$2.50

This is a short book covering the history of China from prehistoric times to the present day. The author has three ends in view: 1) to show how the Chinese differ from us but somehow are more like us than other far-Eastern peoples; 2) to help us better understand our own culture by the comparison of it with the age-old culture of the Chinese, and to bring us to a better understanding of them; 3) to show us that we can profit from, particularly, the empirical knowledge of the Chinese in many fields.

Maryland During and After the Revolution, by Philip A. Crowl. Baltimore. The Johns Hopkins Press. 1943. pp. 185 + xiv. \$1.75

This picture of Maryland during the readjustment period following the Declaration of Independence presents the reader with a well documented and critical analysis of the state's struggle for existence. Treating the period clearly and logically, Mr. Crowl has been successful in meeting and attempting solutions to the three key problems of the day: who should rule; the inter-cameral dispute; and the democratic insurgency, pervading the entire period. The hard points of state-governmental organization, the confiscation of British property and the debt disputes are brought out well, and the book goes forward naturally to the final chapters on the federal constitution in Maryland and its ratification by the state. Briefly, *Maryland During and After the Revolution* succeeds admirably in being scholarly and enjoyable reading.

Maryknoll Mission Letters, New York. Field Afar Press. 1943. pp. viii + 55. \$0.50

All should find particular interest in this attractive booklet containing human interest letters from the missionaries in war-torn China. The letters ably present the status of Catholic missions in the war-infected areas, and correct the notion that practically all Catholic missionaries returned from the Orient on the *Gripsholm*. This volume also carries a few of the first letters from Maryknollers in Latin America.

History of St. Patrick Parish, Kankakee, Illinois, by Sr. M. Lillian Owens, S.L. Acme Co. Kankakee, Ill. 1943

If the parish is the primary unit of the Church then the story of a parish is important in the development of Catholicism. This is particularly true in America where the various parish histories are slowly being written and collected, looking toward that day when Catholic history shall show the complete and glowing picture of the work of the Church in America. *The History of St. Patrick Parish* is a fine example of another link in the chain of American Church History. Competent scholarship enlivened by human interest, as for example the dispensation granted to an early pastor of St. Patrick's to wear a beard, make this small volume a welcome contribution to the increasing number of parish histories.

Brebeuf and His Brethren, by E. J. Pratt. Detroit, Mich. The Basilian Press. 1942. pp. 66. \$1.25

This is a good book. As poetry it leaves a good deal to be desired,—perhaps because it wears too scholarly a habit,—but as an exciting story, intelligently and sensitively expressed, it is excellent. Mr. Pratt goes behind the mere facts in the lives of the North American martyrs; he recreates the situation, he reveals the reactions, the impressions, the hopes and desires of the missionaries. He makes history live. The book is, moreover, inspirational in the highest degree. Every spiritual library should have a copy.

History of the Church of Christ, a textbook for Greek Catholic Parochial Schools, by Julius Grigassy. Transl. M. B. Rapach. McKeesport, Penna. Prosvita-Enlightenment Press. 1943. pp. 114

This text follows the history of the Church through the trials of the early period, the Middle Ages and the vicissitudes of the present era of Protestant and Atheistic antagonism. Its clear and concise language is easy to follow. Other recommending features are the brevity and emphasis with which each period is dealt. For instance the various Protestant sects are given in barest but complete outline. The concluding section gives the important events of the reigns of the Popes of the last century along with the recent developments of the United Greek Rites both in Europe and in America. We Latin Catholics sometimes miss the viewpoint of the Greek Catholic; this book is written from that viewpoint.

The Repair and Preservation of Records, by Adelaide E. Minogue. Washington, D. C. National Archives of the United States. pp. 56

This is Publication No. 25 of the *Bulletins* of the National Archives which are devoted to papers and miscellaneous materials on archives and archival problems and activities. The author, the Acting Chief of the Division of Repair and Preservation at the National Archives, explains the method of preserving paper records, bindings, seals and parchments. She also explains how to repair loose papers, maps, photographic reproductions, burned records, and water soaked records. This is a valuable booklet for all librarians and archivists.

Editorial

(Continued from page fifty-six)

the effect that they would "revise the textbooks adopted for instruction in their respective countries, with the object of eliminating from them whatever might tend to arouse in the immature mind of youth aversion to any American country . . ." Again, no wide-awake history teacher will wish to miss the findings and recommendations of this report. A fuller discussion of the same must be reserved for the May issue of THE HISTORICAL BULLETIN.

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